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ADRESSES

Mr. T. C.

1882

ADDRESSES

BY

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&c., &c.

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TO THE MEMORY

OF TWO DEAR FRIENDS

THE LATE GEORGE W. CAMPBELL, M.D., LL.D.

AND

THE LATE ROBERT PALMER HOWARD, M.D., LL.D.

THIS VOLUME OF ADDRESSES

IS AFFECTIONATELY DEDICATED

BY THE AUTHOR

VALEDICTORY ADDRESS TO THE
GRADUATES IN MEDICINE AND
SURGERY, MCGILL UNIVERSITY,
DELIVERED ON BEHALF OF THE
MEDICAL FACULTY AT THE ANNUAL
CONVOCATION, HELD ON THE THIRTY-
FIRST MARCH, EIGHTEEN HUNDRED
AND SEVENTY, HIS ROYAL HIGHNESS
PRINCE ARTHUR BEING PRESENT.

GENTLEMEN GRADUATES IN MEDICINE:
"The winning of honour," says Bacon,
"is but the revealing of a man's virtue
and worth, without disadvantage."

The honour which, for a period of four years, you have manfully striven for and at length creditably won, and which has, this day, been conferred upon you, is one that demands, on the part of those who would successfully aspire to it, the manifestations of qualities both mental and moral, of no common order. Your success, therefore, reveals to your friends and to society at large that you do possess those intellectual qualities, that virtue and worth which, if you continue to exercise them in future as you have hitherto, will

certainly succeed in winning for you the esteem of honourable men, and make you useful members of the profession of your choice.

Of all the modes in which men employ their time and energies, there are few more elevated in their aims or more beneficial to mankind than the practice of the healing art. We may say, in truth, that there is but one other profession which excels that of the human healer: and it does so, simply because it has for its object the present culture and well-being and the future safety and happiness of man's undying self. One of the greatest and most original thinkers of the present day, however, places Medicine above all other professions: thus, Carlyle, in his "Latter day Pamphlets," observes that "the profession of the human healer is radically a sacred one and connected with the highest priesthoods, or rather being itself the out-come and acme of all priesthoods and divinest conquests of intellect here below."

The great object of Medicine is to combat disease, and what does this signify?

Firstly:—That it is a profession which

requires its members to be furnished with knowledge of the most extensive and recondite character. They must know the physical man thoroughly, the wonderful intricacies of his intimate structure, and the marvellously complex processes that are being carried on in every part of his organism. They must have studied also man's mental constitution, and be able to recognize the presence and estimate the value of mental influences in life processes and their derangements. The infinite variety of the causes of disease, whether existing in man ^{him} ~~himself~~, in the air he breathes, the food he eats, the water he drinks, the textures with which he clothes himself, or the earth upon which he walks, must be familiar to them. They must have a perfect acquaintance with the physiognomy of disease and the traits and characters by which it reveals its presence. They must know, also, the means which a Beneficent Providence has placed within their reach for the removal of disease, and the restoration of the aberrant functions to their normal condition; and which means have been discovered, elaborated and perfected, by

the research, perseverance and the ingenuity of man himself. Much of this knowledge you have already acquired, but the fund is practically inexhaustible, and were you to live beyond the time allotted to man, and devote every spare moment to close research and study, you would only appreciate the more clearly how limited any one individual's acquirements and experience must be in a liberal profession with the multiplied actualities and infinite possibilities of Medicine.

Secondly:—That it is a profession which demands from its members the greatest devotion and self-denial. Duty is frequently a straight and rugged road. Pleasant indeed are the by-paths of leisure and amusement, and especially tempting are the cool retreats of listless indifference. The man struggling forward in his life journey, often fretted and wearied with the difficulties that beset him in the prosecution of his aims and aspirations, would fain turn aside and seek relief in the levity of the one, or in the stagnation of the other. Let him yield to the temptation, however, and no matter how fair may have been his prospects of success at

the commencement of his career, no matter how richly he may have been endowed with natural gifts, failure, miserable and dishonouring failure, is inevitable. Success in any of the great objects of life is not to the idler, the trifler or dreamer. It comes not in obedience to a wish, and cannot be acquired by a waking dream. In this active and restless period of the world's history, a man, to succeed, must be up and doing. He must apply himself with singleness of purpose to do his duty in whatever he undertakes, undeterred by the obstacles which may obstruct his way, and which often appear to be insurmountable until they encounter and go down before a resolute and unyielding will. The world is apt to measure a man's abilities by his successes, and although the rule by which it judges cannot be admitted as an infallible one, there are solid grounds on which this wordly decision rests. To be fortunate, as the term goes, is often the result simply of a knowledge of all the means necessary to attain to a certain object, and the prosecution of these with thorough devotedness. Cardinal Richelieu was wont to observe, that

“unfortunate” and “imprudent” were two words for the same thing; and we may reasonably infer, therefore, that this distinguished and keen observer of human nature considered good fortune to be the result of prudent management; in other words, that success is the indication not only of the man’s abilities but also of his command over and proper regulation and direction of these abilities.

In the profession of medicine, gentlemen, to become a successful healer of the sick, which should be the great and dominant desire of each one of you, there can be no trifling with duty. You have not attained the position in which you stand to-day without having learned the important fact, that there is no easy road to learning. The knowledge, scientific and practical, which you evinced during your recent examinations, and which has been the warranty of this University in conferring upon you the degree of Doctor in Medicine and Master of Surgery, has not come to you intuitively. It has been acquired by much hard work, by unremitting devotion to your studies, and the frequent practice of self-denial. Now,

the same hard work, the same unremitting devotion to study, and the same practise of self-denial, will be as imperatively demanded when you go forth into the world and assume the responsibilities of practitioners of medicine. Without them you can never be thorough; and thoroughness is certainly of the highest importance in a profession, the great mission of which is to conserve human life.

Thirdly:—That it requires its members to manifest the purest and most unselfish heroism. Men have been long accustomed to associate all ideas of heroism with exhibitions of mere animal courage. To plunge recklessly into the *mêlé* of deadly strife, and, amid the maddening excitements of roar of cannon, charge of cavalry, shouts of contention, and groans of the dying, to perform prodigies of valour by freely destroying human life, is to manifest qualities which nations and individuals delight to honour in their possessor. Thanks from the associated wisdom of a grateful nation, the highest titles and positions in the land, public ovations and a name in history, have been always freely awarded to the

successful military hero. Philosophers and philanthropists, the men of mind and men of heart, have in all ages, however, recognized a species of heroism of vastly higher character, but which the public generally have held in light esteem. This heroism is not demonstrative; it has no bold and glaring points to arrest the attention of the beholder; it does not dazzle his eye by its brilliancy; it is not accompanied by pomp and parade, the sound of the trumpet, the martial roll of the drum, the neighing of the war horse; it is not clamorous for distinction, is not heard afar off, nor does it boldly intrude on the notice. Quietly, unobtrusively and perseveringly it pursues its course. Of such nature is that heroism which the physician is so often called upon to exhibit. When death stalks abroad in the land; when the pestilential breath of a fatal epidemic breathes destruction in every household; when the wail of bereaved ones strikes fearfully on the ear; when the hearts of strong men, who would in time of excitement rush even to the cannon's mouth, fail them, and terror is depicted on every countenance, who is it

that remains calm and unmoved amid all the dread and turmoil, that speaks words of encouragement and comfort to the fearful and downcast, that with a moral courage that shrinks not, and a high sense of duty, toils day and night to relieve suffering humanity? Who is it, in a word, that takes his life in his hand, and when friends and relatives even forsake the couch of the plague-stricken one, fearlessly attends to his every want? Who? The devoted, heroic physician. The physician engaged in the duties of his profession during the prevalence of a fatal epidemic, is a noble sight, and one that might engage the attention and command the admiration of beings superior to man. How the people, leaning on his every word, eagerly scan his countenance and bless him for his unwearied care. Danger past, however, his arduous and benevolent efforts are all forgotten, and if, perchance, he should have fallen a victim to over-exertion, a martyr to a conscientious discharge of his duties, his very memory fades in a few brief days from the recollection of those whose lives he has saved. No monumental marble is reared to stand

the record of a people's sorrow for his death; no "storied urn" tells of his acts of bravery and untimely end; the historian's pen hands not his name down to posterity. Such is the ingratitude of man and such is his estimate of true heroism. When occasion demands, gentlemen, that you should expose your lives for the purpose of giving relief to diseased and suffering humanity, I am confident that you will not be found wanting, and that the fearlessness with which at all times the members of your profession have confronted death in some of its most revolting forms will be emulated by each one of you.

"He who gives himself to the study and work of medicine," says the great and good Sydenham, "ought seriously to ponder on this thing: that as he is himself not exempted from the common lot, and is liable and exposed to the same laws of mortality, the same miseries and pains as are all the rest; so he may endeavour the more diligently and with a more tender affection, as being himself a fellow sufferer, to help them who are sick."

In all your relations of life be true and loyal. Truthfulness and loyalty are two

great characteristies of the gentleman, by which term I do not mean the conventional gentleman, who may be defined simply a unit of the male sex, well dressed and with nothing particular to do; but that man of sterling worth, who may be met with in every rank of life, whose heart vibrates towards truth as constantly and as naturally as the needle does towards the north pole, to whom a mean and unworthy action is simply impossible because of his innate nobleness of character, and of whom it may be said in the truest sense of the terms: *noblesse oblige*. Be loyal to your Queen, to that wise and gracious Sovereign whom Providence has appointed to reign over us and under whose benignant and constitutional sway the people of this mighty empire have enjoyed the blessings of a true and enlightened freedom. Who has endeared herself to her subjects by the eminent virtues which have adorned her character, and who has commanded the loving admiration and esteem of every good man and woman throughout the civilized world, and made the throne of Great Britain, glorious as in itself it is, still

more glorious by her wifely and motherly devotion. May the Supreme Ruler of events spare Her Majesty's life, in the words of the National Anthem—

“ Happy and glorious
Long to reign over us,
God save the Queen.”

Be loyal to your country. You should acquaint yourselves with so much of the politics of your country as to be able at all times to take an intelligent part in public affairs. With questions relating to her material interests you need not concern yourselves more than members of the community generally, as there appear to be not a few with more leisure time, who are willing to attempt their solution, and to sacrifice themselves, as they are pleased to say, for the benefit of the country. What is more within your province, however, is to throw the whole weight of whatever influence you may possess in favour of every measure which has for its object the moral elevation of the community, and to aid in establishing laws, both local and general, for the preservation of health and the prevention of disease.

Whatever position these confederated provinces are destined to assume among the community of nations, I am certain that we, and those who follow us, shall be always found to stand firmly by and support the old flag so long as it remains what it is at present—the emblem of free thought and free speech wherever it is unfurled, the banner of a constitution which protects its people alike from the tyranny of one, the tyranny of a few, or from what De Tocqueville correctly affirms to be the most intolerant of all tyrannies—the tyranny of the majority. We have the deepest affection and respect for the grand old historic Mother Country, the land of our fore-fathers, the cradle of liberty, the nursery of nations, the hope of civilisation, and the star of promise to the wise and silent watchers, who hold their souls in patience, and yearningly look for the advent of freedom to the down-trodden peoples of the earth. She has watched over and protected our infancy and youth, and now that she is about to throw aside the leading strings and, in our budding manhood, to let us try what there is of mettle in us, our

hearts turn lovingly towards the “old home.” The relations between us may be altered, but we can neither forget our origin nor our obligations, and it is the dearest and most cherished wish of every loyal Canadian that this Dominion may always form one of the great British family circle. While, therefore, we work head and hand, as becomes sons of the soil, to advance the interest^{of} of this our native country, let our motto ever be “Canadian progress and British connection.”* Be loyal to your profession. The respect which will be accorded to the profession of medicine, and the position which it will assume in this Dominion, will depend greatly upon the conduct of its members. The wrong doing or unpro-

* NOTE—In 1870, three years after the Confederation of the provinces, when this address was delivered, men’s minds were deeply exercised regarding the political future of the country. Many fiercely denounced the Act of Confederation, and demanded the separation of the country from Great Britain, and the establishment of an independent state; whilst others strongly and noisily advocated immediate annexation to the neighboring Republic of the United States. The spirit of disloyalty to the Mother Country was so fierce and rampant, that an active politician of the day at a public meeting where the Union Jack was flying, pointed to the flag and shouted: “Haul down that flag.”

fessional conduct of many individuals within its pale, cannot alter in the least its high and honourable character; but it certainly may have the effect of lowering the dignity of the profession before the public. One of the great causes of professional disloyalty and abounding quackery is to be found in the error which is committed by many young physicians in supposing that Medicine is a money-making profession. They are not long in practice before they become undeceived, and then, if they be not true and honourable men, they are liable to have recourse to various questionable methods with a view of gaining popularity and increasing their income. If the acquisition of great wealth be a leading desire with any one of you this profession does not offer you a fair field. The most that the diligent and hard-working practitioner can reasonably expect as the result of years of toil is a sufficient though moderate competency. And this is more certain to be acquired by those who quietly attend to their duties, and remain firmly attached to the principles of their profession, than by those who court notoriety and endeavour to

obtain practice by irregular and unprofessional means. It must be considered, however, as Mr. Paget has observed, "no small happiness to have a calling in which success can be reckoned by something else than money. Mere money-making is no evidence that a man has done anything respectable, or has gained anything at all worth his labour, and thence, probably, it is that the most honourable professions are those in which, for the most part, services are scarcely rewarded with money, or certainly not according to the scale which mere money-makers would think adequate."

Be loyal to yourselves. At all times be guided by the promptings of your better self. Frequent and fierce will be the contests for the mastery over your thoughts and actions between the two great antagonistic principles of your nature—the good and the evil. Victory will certainly not always be in favour of the former. An infinitely greater and a better man, I may safely say, than either you or I will ever be, exclaimed in torturing perplexity of mind: "The good that I would I do not, but the evil which I would not that I do.

When I would do good civil is present with me." If, however, you apply for aid to the source from which the great apostle of the Gentiles obtained the strength which enabled him to overcome the difficulties that beset him, and even to conquer self, you also may overcome. Human nature is fearfully weak. The Divine is omnipotent. Earnestly cultivate the love of right and truth. The moral part of man's nature is as capable of being strengthened and developed by exercise in the right direction as is his mental or physical part. Let a man persistantly think the right thought, and persistently do the right action, and he gradually acquires a moral strength, a power to resist evil that will stand him in good stead when the hour of temptation comes. At all times, and in every thing, endeavour to square your conduct towards your fellows by that golden rule which eighteen centuries ago fell from the lips of the Divine Teacher, which has come down to us through the ages, but which the ages have practically ignored: "Whosoever ye would that men should do to you, do ye even so to them."

In conclusion, gentlemen: With a full sense of the great responsibilities that your profession imposes on you, and with brave hearts, resolved to do your duty faithfully and manfully, go forth from this hall and enter upon your career; and, that your career may be successful in every respect—that it may be one of which your best friends may be proud, and especially one on which you may hereafter look back with those feelings of pleasure and satisfaction which the contemplation of a well-spent life always affords, is the sincere and heart-felt wish of every member of this faculty. Fare ye well.

INAUGURAL ADDRESS, DELIVERED AT
THE OPENING OF THE TRAINING
SCHOOL FOR NURSES IN CONNEC-
TION WITH THE MONTREAL GENERAL
HOSPITAL, DECEMBER ELEVEN,
EIGHTEEN HUNDRED AND NINETY-SIX,
THEIR EXCELLENCIES THE GOVERNOR-
GENERAL AND LADY STANLEY BEING
PRESENT.

MR. PRESIDENT, YOUR EXCELLENCIES,
LADY NURSES IN TRAINING:

The question of woman's capability to perform much of the world's work, which has been heretofore performed exclusively by man, has of late years given rise to much controversy, and widely separated opinions are held on the subject. There are many who contend that her proper sphere of action lies within the limits of the family circle. That the great aim and ambition of her life should be to shine as the light and life of a well-regulated home—to be the sympathising friend and companion—the gentle counsellor and efficient help-meet of man.

A noble and desirable position truly, and one which, when worthily filled as wife, mother, daughter or sister, is productive of a greater amount of individual human happiness, and of more far-reaching and important influences, than any other position a woman can possibly occupy. The nearest approach to perfect felicity on this earth is to be found in a family circle, the members of which live together in peace and harmony, bound by ties of mutual affection, and over which an intelligent, sympathetic, devoted woman presides. A nation consists of an aggregation of families. Home life is reflected in national life, and as the home is, so shall the nation be. Manliness, honour, virtue and integrity, in a word, all the qualities that elevate, as well as those that debase, the nation have their origin in, and are derived from, the homes of the people. The properly-directed and exercised home influence of a woman, therefore, is one of the most important factors in the happiness, prosperity and greatness of a nation.

But, admitting so far the correctness of this contention, admitting that in home

relations, and in the performance of home duties, she occupies the position and discharges the functions which in the economy of nature are peculiarly her own, and for which she is specially adapted, the question still presents itself: Is it well that the work of a woman should be hedged in by, and strictly limited to, the contracted boundaries of the family circle?

Endowed with the same faculties as man, capable by training and education of attaining the highest degree of culture, his equal in quickness of perception and in an intuitive knowledge of the motives which prompt human action; not wanting, moreover, in many cases, in perseverance and steadiness of purpose, it is only right that she should cultivate and make use of the talents she possesses for the furtherance of her own well-being, for the well-fare of those associated with and often dependent upon her, and for the benefit of society in general.

Her sex, the power and influence of her emotional nature, and the delicacy of her physical organization, completely unfit her for a very large number of pursuits

which are congenial to and can only be followed by man. But omitting these there still remain numerous occupations which are open to her, the duties of which she can discharge thoroughly, and which are not in any way repugnant to her sense of womanly dignity and propriety.

And the intelligence of modern society recognizes her perfect fitness for various manual and mental work, and willingly accords to her, when she does honest work with hand or brain, the respect and esteem to which every true, faithful worker is entitled. For the old time opinion that prevailed in the robber days of the world's history, when might was right, that work was a humiliation, and that the worker was to be despised and treated with utter contempt, has in this era of unexampled activity and progress, almost entirely disappeared. To-day it is labour, directed and guided by intelligence, that commands success. No position of any consequence can be attained, no notable outcome can be expected by a folding of the arms and a patient waiting on Providence. There has never been a

time when the injunction—" Whosoever thy hand findeth to do, do it with all thy might," has been so faithfully and earnestly attended to and carried out.

Your presence, ladies, as members of the class in this Training School for Nurses, proclaims the fact that you are desirous to enter the ranks of those who labour for their own well-being and for the good of society generally. Whatever opinion may be held regarding the suitability of many positions that are filled, and many occupations that are followed, by those of your own sex, there cannot be the shadow of a doubt as to the perfect fitness of woman for the occupation of nursing the sick. Next to the performance of home duties, it is the work which seems to be peculiarly her own. In the performance of the duties appertaining to the care of the sick, all the best qualities of her nature, those for which she is particularly distinguished, are appealed to. Her quick sympathy for all kinds of sorrow and affliction, her tenderness to all who are in pain and suffering, and the devotion which she bestows on those who are helpless and dependent and require

her care, mark her as especially fitted to have charge of the sick.

You are to be congratulated on the step which you have taken. For although the position of a nurse is one that is beset by many cares and anxieties, and the work is often fatiguing and even exhausting, still the position is an honorable one, and its annoyances are not without its compensations. These are to be found in the satisfaction which one feels in duty well performed, in the consciousness of having been of use in easing the burden of a suffering fellow-being, in the grateful feelings of the sick, and in the expressed thanks of those who, by the recovery of one whom she has faithfully nursed, have been relieved from a crushing load of anxiety and care. It is to be hoped that you have not decided to enter on this career under the impression that it is an easy matter to acquire the knowledge necessary to perform the duties of a nurse, that very little effort or application is required to make you a trustworthy and efficient aid to the physician in the care of the sick. There is an expression which we often hear repeated that some

women are "born nurses." Every woman, in my opinion, is a "born nurse," if the possession of a natural aptitude for nursing the sick be considered as entitling her to that appellation. As in all other occupations, however, so we find in this, that there are some individuals who take a foremost position, and are more thorough than others. In a few instances this may undoubtedly be due to the circumstance of these persons possessing exceptionally good natural abilities, which enable them to take a deeper and clearer view of all the requirements and possibilities of any position they may aspire to, and to adapt themselves more readily, and as it were more naturally, to the duties of the position. But, even with such advantages, these people cannot excel unless they have received a thorough training in the routine and education in the nature of the duties of the position which they seek to fill. It is only poets and beings akin to them that require no training. They are supposed to come into the world prepared for their work. As the familiar quotation has it: Poets are born poets, and not made so (*poeta nascitur non fit.*) Education

tion and training, however, are necessary to make a nurse. There is nothing in the art of nursing that any woman of ordinary intelligence may not overcome. But, to attain to a high degree of excellence, she must call into service patience, perseverance, and devotion to duty, and submit cheerfully to a thorough system of training.

It is most singular, nevertheless perfectly true, that in Great Britain, to so late a period as forty years ago, and in this country to a later date, nursing was regarded as an occupation to be avoided by women of refinement. Hospital nursing in particular was relegated to uneducated women, many of whom were considered unfit for any other kind of work.

When, in the memorable autumn of the year 1854, the cry went forth through the length and breadth of the land that our brave soldiers, who were wounded in battle and prostrated by sickness whilst fighting for their country's cause and upholding her honour in a foreign land, were lying in misery and suffering and dying by hundreds without adequate help,

and frequently in want of the necessaries of life, the heart of the nation was stirred to its very depths, and the voice of the nation demanded that immediate and abundant relief be sent to the sufferers. All that was required in the matter of stores and medicines were promptly despatched, and there were many volunteers eager to enrol themselves on the staff of nurses who were to reinforce the over-worked attendants on the sick. But here the momentous question arose: "Who in Great Britain was best fitted by special training, personal qualities and administrative abilities to take full control of the movement inaugurated, and to utilize the means furnished by the Government for a complete reform in hospital arrangements and management at the seat of war? The answer was not long in coming. In the pleasant English home of Lea Hurst, situated near the river Derwent, and amid the picturesque scenery of the Matlock district, Derbyshire, a well born, refined, and highly educated lady was, at this time, recruiting her strength, somewhat exhausted by a long-continued and too close application to philanthropic pursuits:

For many years she had made hospital work, and especially hospital nursing, the great study of her life, and when the sad news reached Lea Hurst, as it reached every homestead in England, that brave men were dying solely from the want of proper care and nursing, she knew that the supreme moment of her life had come. At once she placed her services at the disposal of her country, and the offer was promptly and gratefully accepted by the Minister of War, Mr. Sydney Herbert, who was well acquainted with her work and worth.

This lady was Florence Nightingale, the great apostle of modern scientific nursing, and who is now recognized as one of the world's grand heroic women, whose name and fame shall live wherever and so long as the English language exists. With her little band of thirty-four devoted nurses, she proceeded at once to Scutari and took under her charge the nursing department of the extensive military hospitals at that place. The thoroughness of the reforms which she instituted and that were carried out under her unwearied personal care and

supervision, can readily be estimated by the results. When she entered on her charge the patients were lying in rows upon the ground, the place was reeking with filth, the stench was simply unbearable, and the mortality had risen to the appalling rate of sixty per cent. Before the end of the war the hospitals might have been selected as model institutions of their kind, and the death rate had diminished to a little over one per cent. What an extraordinary expenditure of mental and physical labour do these results represent. It is marvellous how a delicately nurtured lady, naturally not very robust, could have borne up under such a weight of work and responsibility. Such endurance can only be attributed to that wonderful staying power—imparted to the human worker by an all-absorbing pursuit, or by a high and holy purpose.

After her return from the Crimea, a grateful nation established a Training School for Nurses in connection with the new St. Thomas Hospital, London, and named it the Nightingale Home. In this home nurses receive a thorough training for their profession on the lines laid down

by Miss Nightingale, and it has become the model for training schools the world over.

One of the most important lessons that Florence Nightingale's work has taught Europe and America is,—that to be a success nursing must be taken out of the hands of the ignorant and uneducated and given over to intelligent and educated women, who will accept it as their vocation and prepare themselves to faithfully discharge its duties. And we find at the present day that many ladies of England, taking that noble woman as their exemplar, have manifested a deep interest, not only in the training of nurses, but in every movement having for its object the well-being of humanity. And much of the philanthropic work of the present day receives important and material aid from woman's sympathy and woman's work. Not a few, moreover, have entered the ranks of the profession and made the care of the sick the work of their lives.

Among the former, and not the least devoted, may be mentioned Lady Stanley, who has graciously accompanied His Excellency the Governor-General to take part in and honor by their presence the

inauguration of this school. It may not be known to many present, and it is with much pleasure I announce the fact, that in the city of Ottawa a handsome and commodious building is now in course of erection and near completion, specially designed and intended for the accommodation of trained nurses. This building is to be named "The Lady Stanley Institution for Trained Nurses"; and fittingly so, for the credit of originating the movement is due to Lady Stanley, and it has been brought to a successful issue mainly through her energy and well-directed efforts. All honor to Lady Stanley, and success to the institution which will bear her name.

The great facilities which this old and popular institution, the Montreal General Hospital, has offered for the instruction of nurses has long been recognized by the ruling authorities and by the Medical Board, and on two separate occasions attempts have been made to utilize the advantages which it presents, and to form in connection with its wards a Training School for nurses. From causes, into which it would be unprofitable to closely

enquire, these attempts miscarried, to the deep regret of all who have been conversant with the necessity which has existed for such a school in this city. For many years there has been a lamentable dearth of good nurses in Montreal. True there has always been a certain number of intelligent women of sound judgment, who, under the direction and instruction of individual physicians, have acquired marked proficiency in the art of nursing, and these women are worthy of honourable mention for the great assistance which they have afforded to the members of the medical profession in a careful nursing of their patients, and for the good which they have done to the general public by honest, faithful nursing of the sick. Very many of those, however, who have taken up the role and offered their services as nurses, have been so profoundly ignorant of the simplest and most elementary principles of nursing, that it was fortunate if the patient escaped without injury from their clumsy ill-directed attentions. Recently, we have had desirable additions to the ranks of the nurses in this city by the advent of several graduates from the

Training Schools of other cities. They are entitled to and have received a cordial recognition, and, I believe, have had no reason to complain of the paucity of the demands on their services. But what a humiliation it has been to Montreal that with facilities which cannot be surpassed for imparting a thorough knowledge of the art of nursing, no organization has as yet been successfully carried out to render these available, and ladies of this community desirous of becoming nurses have actually been obliged to resort to other cities and other countries to obtain the necessary instruction.

The recent step taken by the present Committee of Management of the Montreal General Hospital to establish on a permanent basis a training school for nurses in connection with the wards of this institution, is one, taking the interests of the public into consideration, deserving of the highest commendation. By their action in this matter, moreover, they will undoubtedly remove the stigma which has been attached to the city—that she has had to depend for her supply of trained nurses on foreign and outside

sources. The movement, I need scarcely say, has received the warm support and co-operation of the Medical Board, and to-day we have as a result an organization for the training of nurses, which for completeness and efficiency will compare favorably with any other similar organization on this continent. An organization pre-supposes an organizer, and the one we are dealing with is no exception to the rule. The authorities of the Hospital have had the good fortune to secure the services of Miss Livingston for the position of Lady Superintendent of the Hospital and Directress of the Training School for nurses. Endowed with many estimable qualities, this lady is eminently fitted, by education and training, to discharge the duties of the responsible position to which she has been preferred, and it speaks volumes in favor of her energy and administrative abilities that in so short a time after her appointment, a training school for nurses, fully equipped and ready for active work has been successfully established. Her efforts, I may add, have been earnestly seconded and ably assisted by Dr. Kirk-

patrick, the Medical Superintendent of the Hospital.

This school, the classes of which you have entered as students, is destined to be a credit to the city and a blessing to the community. For it is the determination of all connected with it to carry out thoroughly the objects for which it has been established and to provide the public with nurses carefully trained in their profession. This training is to extend over a period of two years. It will include residence in the Hospital—strict disciplinary arrangements—practical instructions in the wards in all that appertains to the nursing and care of the sick—and of didactic lectures delivered by the members of the attending staff of the Hospital and by the directress of the school.

Two lectures will be given on *Anatomy*, prominence being given to the bones, arteries, nerves and surface markings. *Two* on *Materia Medica*, including poisons and their antidotes. *Two* on *Physiology*. *One* on *Dressings, Instruments and Appliances*. *One* on *Hygiene Ventilation, Dietetics, Disinfectants*. *One* on *Bandaging*. *One* on *Slight Ailments* and their

treatment. *Two* on *Medical Emergencies*, such as Fits and Unconsciousness, Dyspnoea, Internal Hemorrhage, use of Hypodermic Syringe, &c. *Two* on *Surgical Emergencies*, embracing Hemorrhage, Burns and Scalds, Accidents and their treatment. *One* on the *Eye and Ear*. *One* on the *Throat and Nose*. *One* on *Gynæcological Nursing*. *One* on *Children*. *Emergencies and Special Nursing*. *One* on *Contagious Diseases*. *One* on *Fever Nursing* and *Temperature Taking*, and *two* on *Obstetrical Nursing*. In all *twenty-two* lectures.

In addition, so soon as proper arrangements can be made, practical instruction by competent teachers will be given on the mode of preparing articles of diet for the sick.

This curriculum, as you will perceive, covers a wide field of study and embraces a variety of subjects. It is not two exacting however, as it simply provides for your instruction in matters which are either of the greatest importance to you, or which it is expected you should know. A general knowledge, for instance, of the construction of the human frame, of the

organs it contains, and of the wonderful processes by which vitality is maintained, is necessary to enable you to carry out your work and discharge your duties to sick and disabled humanity in an intelligent and proper manner. It will also give you a clearer insight into the objects which the medical attendant has in view in the directions he may give you, and enlighten you as to the importance of scrupulously carrying out his directions. As accidents and injuries are liable to occur to both the healthy and the sick, it is desirable that you should be familiar with the means best adapted to their relief, so that you may be able to apply them promptly, pending the arrival of the attending Physician or Surgeon. Ample instruction on these points will be given in the lectures on Surgical and Medical Emergencies. Poisons and their antidotes, Hemorrhages, Scalds and Burns, Fits and Unconsciousness. The lecture on Hygiene will bring before you the principles which lie at the foundation of all rational movements for the conservation of health, the prevention of disease, and the prolongation of life. The general

public, especially the lower orders of society, are sadly deficient in a knowledge of these principles, and hence the unsanitary state of their persons, dwellings and surroundings, and the unwisdom with which they oppose any great movement of sanitary reform. Brought into contact, as you will be by the nature of your profession, with persons differing widely as to education, culture and refinement, it will be your duty in all cases to carry out and insist on the observance of strict hygienic measures. In this way you may be useful in spreading amongst the community a knowledge of hygienic principles, and thus assist in removing much of the crass ignorance which exists regarding the importance of personal hygiene. The remaining subjects included in the curriculum consist of those of which it is desirable that you should obtain a fuller knowledge than can be gained from simple instruction in the wards and at the bed-side of the patient, such as Slight Ailments, the Eye, Ear, Throat and Nose, Special Nursing of Children, Gynæcological and Obstetrical Nursing, Contagious Diseases, &c.

In passing through this course of study and training, the successful completion of which is necessary to your obtaining the Diploma of this School, there are several duties incumbent on you which it would be well for you to consider at this time and endeavour at all times loyally to observe.

First.—To THE PHYSICIANS OF THE HOSPITAL.

Always bear in mind that the members of the Medical Staff of the Hospital, who have so promptly and generously responded to the request of the Committee of Management to deliver the course of lectures included in the curriculum, have, in this matter, been actuated solely by the desire to ensure the success of the School, and to impart such knowledge as shall, with the teachings of the Directress of the School, make those graduating from it thoroughly conversant with everything an accomplished nurse should know. Their efforts for your instruction and improvement should receive a warm recognition on your part and you should do all in your power to profit by these efforts. A careful, attentive and diligent

student is always a comfort and satisfaction to the teacher. See to it, then, that you apply yourselves to your studies with care, attention and diligence. Listen intelligently to all the directions given to you in the wards of the Hospital by the attending physician, and faithfully carry them out. Never allow yourselves for a moment to question the necessity or utility of any direction given. The responsibility for the treatment of the patient rests with the physician; the responsibility of applying and carrying out the treatment in part rests with the nurse. Not the slightest deviation from or alteration of a given order should be made unless by the consent of the physician, who has issued it. Promptly check any disposition you may feel to speak disparagingly of the practice of any physician, or to give expression to uncalled for, and, it may often be, unjustly biassed opinions on the comparative abilities of different practitioners.

Your duty as nurse in relation to the medical attendant of the patient is—to quietly and thoroughly carry out the directions you may receive from him—to

be an efficient and trustworthy aid to him in the care of the sick, and not to constitute yourself in any way his censor or critic.

Second.—TO THE DIRECTRESS OF THE SCHOOL.

An organization such as we have in this Training School for nurses, involving so many varied relations, so many grades of position, continued residence in the Hospital, and uninterrupted study for two years, cannot be brought to a successful issue if proper disciplinary arrangements be not established, and firmly but wisely and temperately carried out. The power to make and enforce such arrangements has, with the concurrence of the Medical Board, been conferred by the Committee of Management on the Directress, "whose authority extends over all that pertains to the duties and discipline of the nurses in the wards, as well as to the details of their instruction in the School." The position of Directress is, therefore, an honourable but at the same time a most onerous one. It is in your power to do much to lighten her labors, and to establish with her relations of the

kindest and pleasantest nature, by a willing and cheerful acquiescence in all the rules laid down for your guidance and direction—by a loyal recognition of her authority—and by a close and earnest attention to her instructions; and certainly, if you desire to excel in the act of nursing you should possess qualities that would prompt you to act in this manner. For a spirit of unrest, of dissatisfaction, of carping and fault-finding, is certain to produce much that may be unpleasant and regrettable, and is a sure indication that its possessor is totally unfit for the position of a nurse. Few things are more pleasant to contemplate, or more agreeable to those interested, than a number of persons occupying different positions but associated together for a definite object working in perfect harmony and with mutual respect and esteem. Under such conditions the best results may be always predicated. Your success and the success of the School largely depends upon your cultivating for and manifesting towards each other feelings of kindly interest, and for the head nurses and the Directress feelings of confidence and esteem. For if

these exist, and are mutually reciprocated, all parties will work cheerfully and energetically to secure the object they have in view—the Directress to so train and impart instruction to the nurses that they may successfully graduate at the end of the two years allotted to study, and be a credit to the school over which she presides; the nurse to utilize in every way the opportunities she has of perfecting herself in a knowledge of the art of nursing so as to be a credit to her profession and an honour to the school from which she has graduated.

Third.—TO THE PATIENT.

Human suffering has never appealed in vain to the sympathy of a woman possessing a true womanly nature, and, in no one be she highly or lowly born, has this been more strikingly exemplified than in the person of our beloved Sovereign, the Queen of Great Britain and Empress of India. Her great womanly heart which sheds additional lustre on the throne she occupies, has been chastened by a deep abiding sorrow for the loss of one on whom was centered her deepest affections

—who was the sun and glory of her home—a lamp to her feet in treading the rugged path of official life, and a light to her mind in discharging the weighty and multifarious duties of her exalted station. Few men have been so deeply and faithfully mourned, and few have so merited it, as the late Prince Consort, whose rare judgment, high principles and noble character endeared him to the British people and who shall ever live in British history as Albert the Wise and the Good.

Her sympathy for human suffering has not been confined to the members of any one rank or station in life, nor to those of any nationality, race or creed. It has been as freely extended to the humblest as to the most exalted of her subjects—to the dweller in other lands as well as to the peoples of her own empire. It has included in its Catholicity sorrow and suffering wherever found.

GOD BLESS AND SAVE THE QUEEN.

Certain am I that this great and characteristic feature of womanly character is possessed in a marked degree by each one

of you, and that to its unnoted but powerful influence is mainly to be referred your decision to adopt the profession of a nurse. There is no necessity to admonish you to be kind to your patients, for kind you will be. Kindness, however, must be governed by judgment and tempered by firmness. To allow a feeling of pity to influence you in humoring the whims and caprices of the sick would be a serious error on your part. Oftentimes these may be indulged without injury to the patient, but on the other hand, giving way to them may seriously interfere with his treatment and the ultimate chances of his recovery. In this matter, follow strictly the advice of the medical attendant, to whose judgment it should always be referred. It is quite possible even in the Hospital wards that you may become acquainted with matter pertaining to the patient, on which it is advisable that you should maintain a discreet silence. This is more likely to occur after you have obtained your diploma, and when, in the practice of your profession, you are admitted into private families. From the first then cultivate the practice of seeing

everything, but as if you had no eyes—of hearing everything, but as if you had no ears, and above all, keeping your own counsel as if you had no tongue. By adopting and carrying out this line of conduct you will best consult your own interests. For reticence and discretion are qualities highly prized in a nurse, whilst inquisitiveness and garrulosity are dreaded and held in contempt. Given a nurse with superior abilities, of good education and thoroughly trained, who has the reputation of being a gossip, and the probable result is *failure*. On the other hand, given a nurse with moderate abilities and fairly trained, who has the reputation of being discreet, and the probable result is *success*.

Your principle duty to patients may be stated in a few words, and is happily one of vital importance to yourselves, namely, —to so master the principles, and to become so conversant with the details of the art of nursing, that under your care they will receive all the good that perfect nursing can accomplish to carry them through a period of illness and restore them again to a state of health.

In conclusion, ladies,—Ponder well and seriously the importance of the step which you have taken, and the great responsibilities that attach to the position to which you aspire. To your care will be confided lives around which are clustered the warmest and deepest affections of parents, relatives and friends—the life of the bread-winner of the family, that of the devoted loving mother—of the bright, intelligent, promising son—of the gentle and affectionate daughter. Precious indeed are such lives, and when disease invades them and threatens their dissolution, the work of a sympathetic well trained nurse, who faithfully carries out the directions of the physician, is a most important element in the treatment of the patient. Medical science, skill and experience may fail in saving life through the baleful influence of careless hap-hazard nursing.

In view then of the great responsibilities which will devolve upon you, enter on your studies with the firm determination to perfect yourselves in all knowledge pertaining to the art of nursing. Do not minify anything, not even that which

seems to be the most insignificant particular in what you are taught, or directed to observe and practise at the bed-side. Rather magnify the importance of everything your instructors decide it is necessary you should know. Aim high and rest not satisfied short of being thorough.

That you may be successful in your studies, that you may prove to be earnest devoted nurses and efficient aids to the treatment of the sick; and further, that the blessing of heaven may follow you and rest on your ministrations to the sick and afflicted, is the earnest and sincere wish not only of the one who addresses you, but of all who have the cause of suffering humanity seriously at heart.

ADDRESS, INTRODUCTORY TO THE
COURSE OF LECTURES ON
MEDICINE, DELIVERED TO THE
MEDICAL CLASS OF MCGILL UNIVER-
SITY, AT THE OPENING OF THE COTÉ
STREET BUILDING, NOVEMBER FIFTH,
EIGHTEEN HUNDRED AND SIXTY

GENTLEMEN:—Our first duty in meeting together for the first time in this new and beautiful lecture room, is to pay a tribute of respect to the memory of one who, during his life time, held the most prominent position amongst the Medical Faculty, who was one of the original founders of the Medical School of McGill College, who was always the conscientious and indefatigable supporter of its best interests, and the warm and faithful friend of its alumni. I refer to Dr. Andrew F. Holmes, late Dean and Professor in this University. To the majority of those I address, he was personally known, and I am certain that the hearts of many of you, even as I speak, will bear silent witness to the truth of what I now say, that loved and respected as he was

by all, he was most loved and respected by those who knew him best. He was one of those quiet and undemonstrative natures that attract not the giddy and thoughtless many, but that are appreciated thoroughly by the discriminating few. Around men such as he was, cluster home affections, the loves of kindred and the truest friendships. The deep warm current of feeling underlying the cool and placid surface of mere manner, is only known to those who have taken the trouble to sound carefully the depths of such hearts.

Dr. Holmes, as you well know, was universally and deservedly esteemed in this city, for that high sense of duty towards his God and towards his fellow-men, the possession of which invariably characterizes the true Christian. No person, I firmly believe, ever felt more sincere anxiety to know what were his duties in all the relations of life, or performed these duties with more unwavering conscientiousness, when he once fully understood in what they consisted. During his connection with this medical school, from the time he associated him-

self, about the year 1824, with the late Drs. Robertson, Stephenson, and Caldwell, in its establishment, down to the period of his sudden demise, he laboured unceasingly for its advancement. Many able men have, at various times, been connected with it as lecturers or professors, but not one ever had its welfare more at heart or strove more earnestly and assiduously for its success. To Dr. Holmes, then, the last of the founders of this School, to his talented co-founders and their able successors, now no more, and to the older members of the present Faculty, belongs the honour of placing McGill College in the proud position she now occupies in the estimation of the public, both at home and abroad, as a flourishing and successful School of Medicine.

In the practice of his profession he was everything that a true physician ought to be: courteous, kind, attentive, considerate, cautious. His sympathies were ever with suffering humanity. The querulous complainings of the sick, the stories of their manifold trials and sorrows, fell not upon an impatient or inattentive ear. The

sympathizing countenance, the word of comfort, and the encouraging tone of voice were ever ready with him to soothe the pain-racked victims of disease, to cheer the mourning and desolate ones, and to raise the fearful and downcast.

In the life of Dr. Holmes, moral, social and professional, you and I, gentlemen, have an example which we would do well to closely follow. Strive, then, to live as he lived, and whether or not the summons to quit this weary world comes to you in as sudden and unexpected a manner as it came to him, happy and peaceful will be your end; for what saith the inspired Psalmist: "Mark the perfect man, and behold the upright, for the end of that man is peace."

"Knowledge," says Addison, "is that which, next to virtue, truly and essentially raises one man above another. It finishes one-half of the human soul." Would you test the truth of this assertion, gentlemen? Then, look abroad into the world, and single out from the community of nations those that occupy the most com-

maunding positions—whose might is feared—whose friendship is courted, and whose counsels are respected: examine into the causes of their superiority to other nations, and you will find the most prominent one to be that they excel in knowledge. Look around you and, whether you reside in a city, a town, or a village hamlet, what do you observe? Who are the men most honoured and respected in the community—who are the men of power and influence—who fill the places of trust and usefulness? Are they not emphatically, as compared with their neighbours, the men of knowledge? Knowledge, then, must be desirable. “A certain degree of ease and independence,” says Dugald Stewart, “is essentially requisite to inspire men with the desire of knowledge.” I must confess to differ with this astute philosopher, as I believe that all men are actuated, to a greater or less degree, by a desire to acquire knowledge. Various existing circumstances, such as mental capacity of race, state of civilization, &c., in so much as they increase or diminish the motives which originate the desire, undoubtedly determine, not only what

shall be the extent of the desire, but also what shall be the kind of knowledge desirable. If, however, we expect Cretins of the first degree, in whom every ray of intelligence is absorbed by the gloom of absolute fatuity, and who are capable of experiencing merely sensorial pleasure, it is questionable if there exist a class of human beings, who do not evince by their actions, a strong desire to become acquainted with many things external to themselves. In a barbarous state, the desire is most limited, and the determining motives in its production are of the lowest order. Man, in this condition, prompted by sensations of hunger, and his experience of the necessity of providing suitable covering to defend his body from vicissitudes of temperature, seeks to know what of vegetable, and what of animal life are best adapted to supply his wants. To learn the haunts and habits of the various animals that roam through the forest wilds—to become acquainted with the more palatable and healthful edible fish that frequent the lakes and rivers—and to ascertain which are the esculent among the fruits of the

earth, appear to constitute almost the whole of his desire.

In a state of semi-barbarism, advance in civilization brings with it added wants, increased motives, and, as a consequence, a more extended desire. He would now know by what processes the varied products of nature may be so altered from their original conditions as to afford increased gratification to his senses and additional pleasure to his mind. Impressed with a sense of the magnitude and importance of nature's operations, he would know somewhat of the how and the wherefore of her mysterious workings. Limited in his powers, and unenlightened by a revelation of truth, he deifies much that inspires him with awe or terror. He peoples the air, the earth and the water with innumerable gods, and renders grovelling homage to the most disgusting objects of creation.

Some idea may be formed of the might of this desire, and of the all-powerful grasp with which it seizes while it directs the minds of men in a state of complete civilization by reflecting on the untiring energy, displayed by the great intellects

of the civilized countries of Europe and America in their pursuit of knowledge; and the marked avidity with which the masses endeavour to acquaint themselves with all the discoveries of the master minds.

Thus it is, that one man passes night after night contemplating the movements of the heavenly bodies, or gazing, by means of the telescope, into the far-away regions of space, if haply he may be able to add something to his own knowledge and that of his fellows; whilst another, actuated by the same desire, wanders through different climes, observing, arranging and naming the various natural productions of and animals peculiar to each; or accumulating information regarding the characteristics of the inhabitants, the climate, the qualities of the soil, the mineral wealth and the general aspect of each. Thus it is, that one man will make the trackless ocean the field of his wanderings, and, leaving all the sweet allurements and endearing associations of home, take himself away to where the cold seems intense enough to paralyse anything but the indomitable bravery and

perseverance of the Arctic voyager, in the hope of discovering a passage through the glacial barrier of the Polar Seas; whilst another will court retirement and spend days and nights in the study of the properties and probable nature of that part of himself which he can more particularly call I.

Thus it is, that earnest enquirers have been found willing, in all ages, to forego every pleasure and to labour under the obloquy poured upon them by an unthinking and superstitious world, so that they might attain the great object of their desire to know the construction of the beautiful, intricate and truly wonderful machinery of the human body; whilst others, again, with a courage and self-devotion that cannot be too highly lauded, have quietly faced the grim king of terrors in his most favorite haunts, for the sole purpose of becoming acquainted with those dread diseases, which in their visitations, so scourge, vex and decimate the human race. In the confined and filthy chamber, where a few straggling rays of heaven's sun may occasionally penetrate the abode and hiding-place of want and

wretchedness ; in the densely crowded boarding-house, of the homeless and poverty-stricken wanderer, the Ishmaelite of modern and civilized times ; in the dank and noisome alley or court, full of garbage and excrement, the receptacle of the accumulated filth of years ; in the Lazar house or hospital ward, with their atmosphere laden with the emanations arising from the prostrate victims of disease, and charged with a miasm of the most subtle and deadly nature ; in such places have these heroic souls worked a short but glorious space of time, in singleness of heart and nobleness of purpose, for the benefit of humanity, and then died martyrs in the purest sense of the term, leaving behind them a bright example to their followers in their deeds of love and mercy, and a valuable legacy to all generations in the knowledge patiently accumulated by them at every moment, even while the shadow of death with gradually deepening gloom stole o'er their senses, obscuring and rendering more and more indistinct the subjects of their observation and study.

What for, gentlemen, are you in this lecture room ? Why have you left your

homes for a period of six months, and congregated in the halls of this college? When you left those homes how full of soul yearnings and aspirations were you! Yearnings incomprehensible mayhap to many of you, but which are innate to us all; which constitute a feature of the mind of man, stamped indelibly there, and to be transmitted to his offspring through all time, at the period when thoughtless mother Eve turned a too willing ear to the voice of the tempter, and, at his suggestion, put forth her hand, plucked and ate of that forbidden fruit, which in its ingestion, was to make her like unto the gods and give her a knowledge of good and evil. It is not because your parents or freinds have selected medicine as a profession for you, nor, I firmly believe, from any purely sordid or interested motives that you have experienced those stirrings within you. Were you to remain without any well defined course of life open before you, still would you feel a gnawing unsatisfied desire to know the other, and still the other. The mind is active and will not rest. It will seek knowledge although perdition be the result. Well has it been

observed by Montesquieu in his “*Essai sur le goût.*” — “*Notre âme est faite pour penser, c'est-à-dire pour apercevoir : or un tel être doit avoir de la curiosité ; car, comme toutes les choses sont dans une chaîne où chaque idée en précède une et en suit une autre, on ne peut aimer à voir une chose sans désirer d'en voir une autre. C'est donc le plaisir que nous donne un objet qui nous porte vers un autre ; c'est pour cela que l'âme cherche toujours les choses nouvelles, et ne se repose jamais.*” Oh, this insatiable thirst, these measureless longings for what to us are the regions of the unknown. How they whip and goad and spur the panting soul from childhood to old age ; and yet, after the most superhuman efforts have been made, and the man stands at the brink of the grave, how exceedingly paltry and small does his stock of knowledge appear. He feels as if he had gathered a few of the pebbles only from the shores of the knowable, while the vast ocean itself stretches out before him unexplored. “I live joyless in my eighty-ninth year,” writes the great Humboldt to his friend Varnhagen, “because of the much for which I have striven

from my youth, so little has been accomplished." So it is, and so it always will be! Despite his loftiest attainments, man always feels an intellectual want that must be satisfied, an intellectual void that must be filled. And, what is most singular, the more varied and profound his knowledge, the deeper he may have penetrated the arcana of nature, the richer and more glorious the truths he may have brought from thence, the more weak and ignorant does he appear to his own scrutinizing introspection. What distinguished talent! What indefatigable perseverance! What rare industry! What accumulated stores of learning has such a one, exclaim a wondering public, who are conscious that an incalculable distance intervenes between their own acquirements and his. Whilst he, the scholar and wise man, according to the testimony of all, in view of the higher and still higher heights of truths remaining to be scaled, and whose outlines are appreciable to his exalted sense alone, in view of the ever-widening and ever-lengthening vista that opens up before him as he pursues his travels into regions of thought and territories of in-

vestigation which were never before penetrated, bewails his own littleness, his want of energy and mental vigour, for knowledge, as a rule, certainly has the effect of making its most favoured votaries, the humblest and least self-conceited of men. He regards the three score years and ten, allotted to man in this state of existence a mere fleeting point of time, all too short a period in which to grasp even a tithe of what presents itself for investigation, and he, therefore, looks hopefully forward to an infinite future, where his soul may bathe without check or limit in the pure, unchangeable waters of truth.

The desire for knowledge, then, has doubtless brought you here. And the knowledge you seek is of that special kind included in what is termed a medical education. It is not necessary for me to enter upon a particular description of the different branches into which Medicine is divided, as you will soon become practically acquainted with them. Suffice it that I make a few very general remarks on the causes that have originated and perpetuated medical knowledge, and on several of the obstructions that encumber its path.

Man must die! Such is the fiat that has gone forth from the counsels of the Almighty. He comes into the world, he is here, and he is not. From the moment he emerges from the womb, and even before, he is exposed to influences which have a tendency to bring his existence to a termination. There is, I believe, in all the human race, an instinctive dread of death, of that dissolution of man's component parts which all know they must submit to, of that resolution of the mere material portion into its original chemical constituents; the extinction of vitality, and the unknown flight of the psyche or soul to enter on an untried state of existence in "that undiscovered country from whose bourne no traveller returns." A brave and courageous soul a man may have, but still he shrinks from laying himself down to sleep that sleep from which there is in this world no awaking. There is, however, a slavish fear of death, which renders those who are its subjects, the most miserable and unhappy of beings. It is not confined solely to persons who are living in habitual violation of moral law, but is found as well

to embitter the existence of upright and God-fearing men.

“Men,” says Lord Bacon, “fear death as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other.” Were men educated to look upon their dissolution, not only as an event certain to take place, but as one which as “a tribute due to nature” ought to be met calmly and manfully; were they to make it more frequently the subject of their conversations and private contemplations it would be greatly shorn of its terrors and divested of much of that repulsiveness which now render its approach so terrifying to the majority of mankind. “It is worthy the observing,” says the greater thinker I have already quoted from, “that there is no passion in the mind of man so weak but it mates and masters the fear of death; and, therefore, death is no such terrible an enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slighteth it; honour aspireth to it; grief fleeth to it; fear anticipateth it; nay, we read, after Otho the emperor had slain

himself, pity (which is the tendrest of affections) provoked many to die of mere compassion to their sovereign, and as the truest sort of followers. Nay, Seneca adds, niceness and satiety; "a man would die," says he, "though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over." What Lord Bacon says is doubtless true, as numerous instances attest, but the rule certainly is, that men dread to die, and hence arises that sense of insecurity and desire for self preservation which have given origin to Medicine. In the early periods of the world's history, diseases and bodily injuries must have carried consternation to the minds of men, for observation and experience would tell them that these conditions placed life in jeopardy, as they were exceedingly apt to prove fatal. What more natural, then, than that they should apply themselves to the discovery of means whereby they might ward off the threatened danger. Of necessity, the knowledge accumulated must for centuries have been limited.

We may form an approximative idea of the condition of Medicine in these early

times by observing the amount of knowledge on this subject possessed by savage communities. An approximative idea, I say, as these communities have gradually added, through a long series of years, to their stores of such information.

If we take the aborigines of this continent, we find that they are acquainted with the medicinal properties of a number of the more common indigenous plants of the country, which they administer with benefit in certain simple diseased states of the body; but it is true, nevertheless, that their "medicine men" whenever they have difficult cases to deal with, trust more to incantations and diablerie than in herbs and nature.

Diseases and bodily injuries, however, being common to all times and to all conditions of society we find the same dread of death to prevail now as at all former ages. And, as human life is held in higher estimation among civilized communities, a more thorough cultivation of medical science, in these latter days has been the result. The different kingdoms of nature have been ransacked for remedies to alleviate suffering and cure the

manifold ills that flesh is heir to. And not satisfied with merely rescuing the victim of disease, great and successful efforts are being made to discover those hygienic conditions favourable to its development and multiplication, as well as those which most conduce to prolong life. Indeed, the problem which has occupied the minds of men at every period of the world's history, having for its subject "man sick," has never before had so much talent and energy expended on it.

In connection with the subject of the mortality of mankind and in consequence of the bearing it has on the question of the necessity for the existence of medical science and medical practitioners, I should not omit to notice a species of fatalism which is quite prevalent. You will not be long in practice before meeting with persons who are more or less tinctured with it, and their boldly expressed views may cause you to experience a certain degree of mental uneasiness, and even lead you to doubt whether you have really acquired a profession as honourable and as useful as it is usually represented. The four or more years which you have spent

in acquiring medical knowledge may seem to you, viewed through the distorting medium of this pernicious fatalism, as so much time wasted in the pursuit of information, which, when acquired, is absolutely worthless to the possessor. Every man, say these worthies, has a time appointed to him, when he must resign his life and be gathered to his fathers. This period is fixed in the unalterable decrees of Heaven. It will occur at the proper moment in spite of all the unwearied care and anxious solicitude of friends, or the best applied skill of the most talented and learned physicians. And further, no man can or will die before his time. Now, if these bold assertions, and to say the least, rashly expressed views were correct, or if they were extensively credited, do you not see the consequence that would naturally flow therefrom? What need, forsooth should there be for physicians? Why should you or I spend valuable time in prosecuting studies that must prove so utterly worthless? If a man must die at a certain hour on a certain day, and there is not the remotest possibility of his dying at any other time, why trouble him when

desease invades his body with prescriptions and useless attentions? If he is to recover he will get well without them. But, is this fatalism true? We know not. Omnipotence is one of the attributes of the Deity, whom we all reverence as the Creator and Preserver of all things, whether it be in the heavens above, on the earth beneath, or in the waters under the earth. His knowledge includes infinity and extends to eternity. The future of every living being is open before him, if he desires to scan it, from the moment they enter on their mysterious existence. But I cannot believe that he maintains a constant and direct interference in the affairs of each individual. Men come into the world and find themselves surrounded by and ⁱⁿ intimate relations with phenomena that are the results of immutable laws. In the air they breathe, in the food they eat, and in the water they drink, lurk many a hidden foe to their vitality. Deep in the interior of the world upon whose superstratum they fearlessly walk, in that stratum itself with its endless diversity and beauty of surface, and in the life sustaining atmosphere by which it is

enveloped, forces mighty beyond their wildest conceptions, remain chained and passive workers of the Almighty's will. Man is surrounded on all sides by malign influences, which by the induction of different diseases tend to bring about his dissolution. Indeed, Bichat defines life itself to be "an assemblage of the functions which resist death." The Creator of man, however, has not exposed him helplessly to the operation of these influences and their effects. By the gift of reason and the capacity for prosecuting and acquiring knowledge, he is fully furnished with the power to guide him unscathed through this world, until he arrives at the period, appointed from the beginning, when a "sickness unto death" removes him from his probationary state. For that there is a period fixed for the death of every mortal, we freely admit; but while doing so, we would strenuously assert that it is quite possible for a man to die before his time. That is, he may so violate the laws of his nature by a reckless course of conduct, or carelessly expose his body to the influence of well-known deleterious influences, that a mor-

tal disease may strike him down ere half his days are numbered. It being, then, uncertain, whenever a person is indisposed, whether that indisposition will or will not terminate in death, the result in many instances depending materially on the careful and correct application of the means whereby a bountiful nature has provided for the restoration of the aberrant functions to their natural and healthful action, how important that there should be a class of men to devote their time and talents to the elucidation of disease and the proper methods of obviating its effects on the body. In truth there is an absolute necessity for medical knowledge and medical practitioners. Society cannot and will not do without them.

This want of faith in the efficacy of Medicine is not, I am sorry to say, entirely confined to the unprofessional. We find a class of physicians who profess to despise therapeutics and trust entirely to the "*vis medicatrix naturæ*." On the continent of Europe they are known as those who practice according to what is termed "*the expectant treatment*." Doubtless this scepticism on the part of numerous

talented and celebrated men in the ranks of the profession, has done much to extend among the people that kind of fatalism of which I have just spoken. The greatest scepticism is exhibited by the Vienna School. The following interesting pen and ink portrait by Dr. Gallavardin, of the celebrated Skoda, the very type of the spirit and tendencies of that school, will serve to show the extent to which disbelief in practical medicine exists in high quarters: "That which constitutes the originality of Skoda among all the teachers of Germany, and which has made for him so universal a reputation, in his scepticism. In Medicine there has been rarely seen, if ever, a doubter so absolute, so fervent; for his is no theoretical scepticism (which is a very common thing) but a practical scepticism, which he actively propagates both by his teaching and through the writings of his pupils, and by its application at the bedside of the sick. Thus from his name any physician who neither believes in nor practices any form of therapeutics, is termed a Scodist. Scodism among the Germans is Pyrrhonism in medicine. We

would lay long odds that our reader could never divine the remedy which Skoda applies at the bed-side. Every year, during nine or ten months of clinical lessons, he employs on his twenty-eight sick-patients they may indeed be called in succession all the most classical, most celebrated means of cure, and do you know with what intention? Simply to convince his pupils that all these medications are always and completely inefficient. If by chance—chance is indeed the term to use here—if on any treatment there supervenes a very prompt and marked amelioration he attributes all the honour to the natural course of the disease. Example: A young man of nineteen, very robust, comes into the hospital on the 11th May, on account of a pneumonia of the right lung, of a highly inflammatory and severe form. On the 13th and 14th Skoda causes him to take infusion of Foxglove, which induces six stools a day. On the 15th a pound of blood is drawn from his arm by his order. Next day, the 16th, the pulse, which on the preceding evening, was at 100, falls to 66. To explain so notable and prompt a modifica-

tion of the pulse, Skoda expresses himself in these terms: "perhaps it is the effect of the bleeding, such things have been seen; perhaps, too, it may have been the effect of the foxglove, such things have been seen too." Skoda reasons habitually after this fashion, never denying in a decided manner. In this way, little by little, he insinuates doubts into the minds of his disciples, all the more surely that he does not insist on its reception; so that finally these come insensibly to lose all practical faith, to raze from their medical vocabulary the word causality just as their master does."

Formerly the system of drugging was carried to a fearful extent, and occasional injury to the constitutions of those subjected to the repeated doses of pills, boluses, powders, drafts and mixtures of the physicians of those days, probably resulted. A reaction has now taken place, and the other extreme has been, in the case of the Vienna School, fairly reached. It does not follow, however, that because too much medication is injurious, all medication must necessarily be hurtful. The active treatment, moreover, adopted

homes for a period of six months, and congregated in the halls of this college? When you left those homes how full of soul yearnings and aspirations were you! Yearnings incomprehensible mayhap to many of you, but which are innate to us all; which constitute a feature of the mind of man, stamped indelibly there, and to be transmitted to his offspring through all time, at the period when thoughtless mother Eve turned a too willing ear to the voice of the tempter, and, at his suggestion, put forth her hand, plucked and ate of that forbidden fruit, which in its ingestion, was to make her like unto the gods and give her a knowledge of good and evil. It is not because your parents or friends have selected medicine as a profession for you, nor, I firmly believe, from any purely sordid or interested motives that you have experienced those stirrings within you. Were you to remain without any well defined course of life open before you, still would you feel a gnawing unsatisfied desire to know the other, and still the other. The mind is active and will not rest. It will seek knowledge although perdition be the result. Well has it been

observed by Montesquieu in his “*Essai sur le goût.*”—“*Notre âme est faite pour penser, c'est-à-dire pour apercevoir : or un tel être doit avoir de la curiosité ; car, comme toutes les choses sont dans une chaîne où chaque idée en précède une et en suit une autre, on ne peut aimer à voir une chose sans désirer d'en voir une autre. C'est donc le plaisir que nous donne un objet qui nous porte vers un autre ; c'est pour cela que l'âme cherche toujours les choses nouvelles, et ne se repose jamais.*” Oh, this insatiable thirst, these measureless longings for what to us are the regions of the unknown. How they whip and goad and spur the panting soul from childhood to old age ; and yet, after the most superhuman efforts have been made, and the man stands at the brink of the grave, how exceedingly paltry and small does his stock of knowledge appear. He feels as if he had gathered a few of the pebbles only from the shores of the knowable, while the vast ocean itself stretches out before him unexplored. “I live joyless in my eighty-ninth year,” writes the great Humboldt to his friend Varnhagen, “because of the much for which I have striven

from my youth, so little has been accomplished." So it is, and so it always will be! Despite his loftiest attainments, man always feels an intellectual want that must be satisfied, an intellectual void that must be filled. And, what is most singular, the more varied and profound his knowledge, the deeper he may have penetrated the arcana of nature, the richer and more glorious the truths he may have brought from thence, the more weak and ignorant does he appear to his own scrutinizing introspection. What distinguished talent! What indefatigable perseverance! What rare industry! What accumulated stores of learning has such a one, exclaim a wondering public, who are conscious that an incalculable distance intervenes between their own acquirements and his. Whilst he, the scholar and wise man, according to the testimony of all, in view of the higher and still higher heights of truths remaining to be scaled, and whose outlines are appreciable to his exalted sense alone, in view of the ever-widening and ever-lengthening vista that opens up before him as he pursues his travels into regions of thought and territories of in-

vestigation which were never before penetrated, bewails his own littleness, his want of energy and mental vigour, for knowledge, as a rule, certainly has the effect of making its most favoured votaries, the humblest and least self-conceited of men. He regards the three score years and ten allotted to man in this state of existence a mere fleeting point of time, all too short a period in which to grasp even a tithe of what presents itself for investigation, and he, therefore, looks hopefully forward to an infinite future, where his soul may bathe without check or limit in the pure, unchangeable waters of truth.

The desire for knowledge, then, has doubtless brought you here. And the knowledge you seek is of that special kind included in what is termed a medical education. It is not necessary for me to enter upon a particular description of the different branches into which Medicine is divided, as you will soon become practically acquainted with them. Suffice it that I make a few very general remarks on the causes that have originated and perpetuated medical knowledge, and on several of the obstructions that encumber its path.

Man must die! Such is the fiat that has gone forth from the counsels of the Almighty. He comes into the world, he is here, and he is not. From the moment he emerges from the womb, and even before, he is exposed to influences which have a tendency to bring his existence to a termination. There is, I believe, in all the human race, an instinctive dread of death, of that dissolution of man's component parts which all know they must submit to, of that resolution of the mere material portion into its original chemical constituents; the extinction of vitality, and the unknown flight of the psyche or soul to enter on an untried state of existence in "that undiscovered country from whose bourne no traveller returns." A brave and courageous soul a man may have, but still he shrinks from laying himself down to sleep that sleep from which there is in this world no awaking. There is, however, a slavish fear of death, which renders those who are its subjects, the most miserable and unhappy of beings. It is not confined solely to persons who are living in habitual violation of moral law, but is found as well

to embitter the existence of upright and God-fearing men.

“Men,” says Lord Bacon, “fear death as childern fear to go into the dark ; and as that natural fear in children is increased with tales, so is the other.” Were men educated to look upon their dissolution, not only as an event certain to take place, but as one which as “a tribute due to nature” ought to be met calmly and manfully ; were they to make it more frequently the subject of their conversations and private contemplations it would be greatly shorn of its terrors and divested of much of that repulsiveness which now render its approach so terrifying to the majority of mankind. “It is worthy the observing,” says the greater thinker I have already quoted from, “that there is no passion in the mind of man so weak but it mates and masters the fear of death; and, therefore, death is no such terrible an enemy when a man hath so many attendants about him that can win the combat of him. Revenge triumphs over death; love slighteth it; honour aspireth to it; grief fleeth to it; fear anticipateth it; nay, we read, after Otho the emperor had slain

himself, pity (which is the tenderest of affections) provoked many to die of mere compassion to their sovereign, and as the truest sort of followers. Nay, Seneca adds, niceness and satiety; "a man would die," says he, "though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over." What Lord Bacon says is doubtless true, as numerous instances attest, but the rule certainly is, that men dread to die, and hence arises that sense of insecurity and desire for self preservation which have given origin to Medicine. In the early periods of the world's history, diseases and bodily injuries must have carried consternation to the minds of men, for observation and experience would tell them that these conditions placed life in jeopardy, as they were exceedingly apt to prove fatal. What more natural, then, than that they should apply themselves to the discovery of means whereby they might ward off the threatened danger. Of necessity, the knowledge accumulated must for centuries have been limited.

We may form an approximative idea of the condition of Medicine in these early

times by observing the amount of knowledge on this subject possessed by savage communities. An approximative idea, I say, as these communities have gradually added, through a long series of years, to their stores of such information.

If we take the aborigines of this continent, we find that they are acquainted with the medicinal properties of a number of the more common indigenous plants of the country, which they administer with benefit in certain simple diseased states of the body; but it is true, nevertheless, that their "medicine men" whenever they have difficult cases to deal with, trust more to incantations and diablerie than in herbs and nature.

Diseases and bodily injuries, however, being common to all times and to all conditions of society we find the same dread of death to prevail now as at all former ages. And, as human life is held in higher estimation among civilized communities, a more thorough cultivation of medical science, in these latter days has been the result. The different kingdoms of nature have been ransacked for remedies to alleviate suffering and cure the

are now entering upon, I would strongly advise you to give it up for the present, and concentrate all your energies on the work which now lies before you. For, as Milton expresses it :

“ Not to know at large of things remote
From use, obscure and subtle, but to know
That which before us lies in daily life,
Is the prime wisdom ; what is more, is fume
Or emptiness, or fond impertinence,
And renders us in things that most concern,
Unpractised, unprepared, and still to learn.”

VALEDICTORY ADDRESS TO THE
GRADUATES IN MEDICINE AND
SURGERY, MCGILL UNIVERSITY,
DELIVERED AT THE ANNUAL CON-
VOCATION, HELD ON THE SIXTH MAY,
EIGHTEEN HUNDRED AND SIXTY-TWO.

GENTLEMEN, GRADUATES IN MEDICINE,—It has devolved on me to address a few parting words to you ere you leave this University invested with the power to assume the onerous and responsible duties of that profession, into the ranks of which you have been this day received. For several years you have faithfully toiled for the Degree of Doctor in Medicine and Master of Surgery, just conferred on you, and I simply express the unanimous opinion of your Professors, when I publicly state that the honour has been fairly and creditably won. You have claimed and obtained the Degree by right of proper conduct, close study and successful examinations; and you may carry with you the assurance, so grateful to every manly and independent mind, that the position to which you have attained is entirely due

to your own efforts. Success, complete and well merited, has been the reward of the steady perseverance with which you have pursued your studies. With this inaugural ceremony, gentlemen, terminates your academical career, and you go forth from this Hall into the world to begin in earnest the battle of life. At first you may find the struggle a severe one, and your hearts may sometimes almost fail at the prospect of the many difficulties to be overcome, and at the slowness of your progress, but you should never give way to despair. The darkest and stormiest morning is often followed by the bright mid-day and the calm and peaceful eve. Never loose faith in your manhood —nor doubt your power not only to will and to do, but also to suffer. Work earnestly and assiduously to deserve success, with hearts honest before God and toward man, and should you not perceive any immediate result, wait patiently and hopefully; for, in our profession, a strict attention to duty combined with rectitude of conduct, will eventually bring its reward. The present might seem a fitting time in which to bring before your notice the

many duties which will devolve upon you as practitioners of medicine. It is not my intention, however, to enter into any details as to the course of conduct it is proper for you to adopt, or as to the manner in which you should act in the different relations of life. I prefer noticing briefly the principal of those mainsprings of action—the motives which, under all circumstances and in all conditions, influence, in varying degrees, the conduct of men. One of the most powerful of these is—**LOVE OF FAME**. Man is by nature essentially vain and ambitious. He desires in some way or other to fix the attention and command the regard or admiration of his fellows. This desire is found to exist with the extremest senility, and its manifestation is one of the earliest indications of active intelligence exhibited by the child. “It is very strange to consider,” says Addison, “that a creature like man, who is sensible of so many weaknesses and imperfections, should be actuated by a love of fame; that vice and ignorance, imperfection and misery, should contend for praise, and endeavour as much as possible to make themselves objects of ad-

miration." Not more strange, however, than true. "*La vanité est si ancrée dans le cœur de l'homme,*" observes Pascal in his "Pensées," "*qu'un soldat, un goujat, un cuisinier, un crocheteur se vante et veut avoir ses admirateurs ; et les philosophes en même veulent. Et ceux qui écrivent contre, veulent avoir la gloire d'avoir bien écrit ; et ceux qui le lisent veulent avoir la gloire de l'avoir lu ; et moi qui écris ceci, ai peut-être cette envie ; et peut-être que ceux qui le liront.*" The very universality of this passion for praise—its early appearance, and its continuance through life, are so many proofs that it has been implanted in our nature for wise and benificent purposes. Like the other passions, it is liable to abuse. But is it to be utterly condemned on that account? Certainly not. Our desire for distinction requires to be kept in check, and not permitted to run into excess. But every wise man will allow it to have its proper influence in exciting him to the pursuit of great and good objects, and in deterring him from actions which are mean and contemptible. There are men who profess to be perfectly indifferent to the opinions others may

have of them. The truth of such professions is scarcely to be credited, and the most charitable view we can take of the person who utters them, is, that he must be a self-deceiver. Reckless and apparently lost to all sense of shame a man may become, but he seldom, if ever, loses his love of praise. So well known is this to the philanthropist, he makes use of it as one of his most powerful aids in recovering fallen humanity from the depths of degradation in which it is frequently found. Such persons, you will generally find to be morbidly sensitive as to what the world say and think of them, even whilst they inveigh loudly concerning their independence. They seem to consider feelings of this nature as a weakness, and being conscious of possessing them, they seek to deceive themselves and others by constant iteration of their indifference to all praise. It may be taken as a good general rule, in estimating the characters of men, that when an individual is ever and energetically asserting his title to the possession of a peculiar excellence, there is much doubt to be entertained on the matter—the probabilities being decidedly

in favour of the absence of that quality to which he lays claim. The emptiest cask always gives out the loudest noise. Never be ashamed to confess, gentlemen, that you wish to be well thought of by your fellows, or that you earnestly desire to obtain honourable distinction in the profession you have choosen, and to leave a name behind you which may be mentioned with genuine respect, or cherished with feelings of grateful affection by those who may survive you. Neither the feeling nor its confession are incompatible with true self-respect and dignity of character. The evil lies not in the love of fame *per se*, but in the extent of the desire and the manner in which that desire is manifested. There are few sights more provocative of contempt and derision, than that of a man agitated by a restless and obtrusive vanity. He wearis his friends and acquaintances, and all those with whom he comes in contact, by his constant craving for attention to himself—to his words and to his deeds. This differs widely from that self-consciousness of his own deserts, and of his title to the good opinion and esteem of the world

which is experienced by that man who has aimed rather to deserve praise than to obtain it. Such a one may not get that to which he is fully entitled. The world may withhold, for a time, its favour and distinctions, but he neither frets nor chafes at his lot. Bravely reliant on his powers to submit to whatever estimate may be placed upon his abilities, he labours earnestly, but with all modesty, to attain a high place among his compeers. Nor will he, in doing so, strive to further his purpose by descending to paltry and unworthy actions, or permit his soul to perform *kow-tow* to any living mortal. Another motive is SELF-INTEREST. This is certainly the most active, if not the noblest or purest of those motives which determine the actions of men. Evidences of its potency exist everywhere throughout the world. You need not search far for them. They are to be found on your right hand and on your left. All the vast enterprises that are being daily originated and carried into successful operation, by the present restless, working age, have their germ in this. The telegraph wire that through the air and beneath the sea,

nearly encircles our globe: the railway lines that form vast net-works over the face of all civilized countries—the tunnels, tubular bridges, ocean steamships, and so forth, have all their origin in what we may term collective self-interest. It is not, however, only in the great works of man that we observe the effects of its influence. All perfection in the arts and professions is, in a measure, due to the operation of this incentive. Through all that ministers to the minutest particulars even of daily life—its needs and requirements with its pleasures, we trace the workings of self-interest. Labour is man's heritage. From the first it has been ordained that he should live by the sweat of his brow. The fact is generally recognized and accepted. In this part of the new world—this, our native and loved Canada, there are few born into a condition which relieves them from the necessity of labour. Here every man's destiny lies in himself. If he is successful in life it is by the might of his own brain, or by his own strong right hand. As a youth he obtains such an education as his parents can afford to give him. He is

allowed, in general, to select the trade or profession which he desires to follow. He acquires his trade or completes his studies for his profession, and is then left to his own resources, and told that he must earn his own living. Immediately a powerful feeling of interest in self takes possession of him, and from thenceforward he is ever on the alert to advance his position and better his condition. This feeling is perfectly natural and, within due bounds, is a proper and healthful stimulus to exertion. There is always a danger to be apprehended, however. For the first time in his life placed in a position in which he has to provide for all his own wants, he keenly feels the value and importance of money. He sees that it is the representative of all that the world considers good and desirable—that it is a power—a veritable and potent influence among men. Hence, with the newly awakened, or at least intensified interest in all that relates to his well-being, caused by the novel and untried circumstances by which he is surrounded, he may readily come to regard the possession of wealth as the greatest earthly good. Should the idea take deep

root in his mind, the desire to accumulate money may absorb all his energies, and he may even have recourse to acts of questionable honesty in order to secure his object. Self becomes his god, and Mammon its representative. Upon this rock have been wrecked countless naturally moral and amiable qualities, and untold originally noble and generous dispositions. In selecting Medicine as a profession, you have been influenced by several motives, and you have, doubtless, had in view the object of placing yourself in a respectable position in life—one in which there exists a fair prospect of obtaining a comfortable livelihood. This is proper and commendable. The Apostle Paul writes to the Romans “to provide things honest in the sight of all men.” And it is a duty which every man owes to himself—to his friends, and to society, that he should do his own hardwork—that he should be of some use, and not a mere ornament to the world. Of the professions, Medicine is one which holds out but slight inducement to those who are desirous of becoming rich. There is something in its practice, moreover, which

apparently enlarges the sympathies and quickens the generous impulses of a man. How seldom do those who have been in extensive practice for a long series of years, leave ample fortunes behind them. The free, open hand has been the rule, and the natural sequence has been, a scantly supplied money chest. In truth, a selfish, grasping, hoarding physician is an extreme rarity. Look again at the amount of gratuitous services that medical men perform, and too often perform thanklessly. The public would never think of imposing a similar amount of labour upon other professional men without tendering them a fee for their services. We are all proud of this distinction, and while poverty and sickness exist, physicians will always be found willing to aid in their alleviation. Much of your time during the earlier years of your practice will be devoted to the treatment of the poor. Your own goodness of heart, apart from any selfish consideration whatever would, I am confident, lead you to give your professional services cheerfully. But there are advantages to be derived from such a course of conduct, although,

at first sight they may not always be apparent. Indeed, you may take it as a general rule of Providence, subject to few exceptions—that every philanthropic act, every pure and noble deed done by man, is certain, sooner or later, in some way or other, to bring down a blessing on his head. Another motive is Love of Truth. Human nature has still some remains of Eden in it. It is not altogether and absolutely bad. No matter how fallen an individual may be, he still remains some traces of the purity and light which were man's original birthright, and which he received from his Divine Maker, in whose image he was originally created. These precious remains are too often hidden by thick superstrata of sin, and worldly wisdom and expediency, but they occasionally crop out on the surface, revealing their presence, and giving an earnest of the valuable results that would reward the one who, in himself, would labour to expose them in all their extent and richness. In early life, deceit is rare, and we all feel shocked at an untruthful child. How credulous, moreover, is the youthful mind, ere it has been taught the sad

lesson that all is not as it seems to the eye, nor as it is heard by the ear. If the mind, from the first development of its perceptive and reasoning powers, were to be impressed with the beauties of truth—if the heaven-born inclination to say the true word, and to do the true deed were sedulously fostered and encouraged—if the untruth were not so frequently and playfully thrust upon it, but rather held up to its gaze in all its naked and forbidding deformity, what a power would Love of Truth be in the moral and intellectual world. It would not then be kept so often in the back ground and made to play a secondary part to other and less pure motives of action. It would serve rather as the helm to guide the vessel of man's career, impelled by other causes, through all the tempestuous seas—through all the narrow straits and channels—past all the treacherous shoals, and uncertain and adverse currents, into the safe harbour of Truth. I do not desire to speak to you concerning falsehood, or the perversion of moral truth. I trust that your religious sense, as well as that high mindedness of character, which as gentlemen and pro-

fessional men, you should possess, will always lead you to scorn even the slightest deviation from the paths of strict veracity. Although self-interest and love of fame may sorely tempt you at some time during your life to say or do that which in your soul you know to be false, do not for a moment listen to the temptation. Turn your back on their mercenary and debasing suggestions, and hold yourselves in readiness at all times, and at all hazard to nobly say and do the right. What is more to my purpose, however, is to urge upon you the great necessity that exists for the cultivation of a Love of Truth—apprehended intellectually—that is, love of knowledge or science. The advance of medicine depends materially upon the number of earnest enquirers after truth, that are to be found amongst her sons. It is not possible for each one to be a great discoverer, but it is quite possible for each one to assist more or less in throwing light upon the intricate problems which are daily presented to the mind of the practicing physician. To do this, however, he must work, and to labour effectually, there must exist within

him a love of knowledge for its own sake. See to it, then, that you cherish and encourage the growth of this influence, and that it be not neutralized by one or other, or both of the motives of conduct which I have already noticed. Much of the quackery and irregular medical practice of the present day, have their origin in a great deficiency of Love of Truth, moral and intellectual, combined either with an inordinate feeling of self-interest, or a vain desire for public notoriety. If you would avoid this maelstrom of quackery, which draws to it the ignorant, false, vain and selfish of the profession, take the star of truth as your guide—cultivate generous and honourable feelings for all with whom you may be in any way associated—make yourselves as thorough as possible in the knowledge of Medicine—and, in all your actions, seek above all things, the approval of your own conscience, and endeavour simply to deserve the praise, and good will of men. In conclusion, gentlemen: Your Professors, from whom you now part, wish you success. May the blessing of heaven rest on your labours. May you be the means of raising

many from beds of sickness and suffering, and of infusing joy and hope into the hearts of those bowed down by sorrow and despair. May your presence ever be hailed by your patients as that of a friend, a benefactor and a comforter; and may the blessing of the poor, of the widow and the orphan, and of the one ready to perish from bodily disease, follow your footsteps through life. And when, in after years, you look back over a well-spent time to this last day of your connection as students with this University, may it be with those feelings of pleasure and satisfaction, with which one regards the first day of a prosperous career.

VALEDICTORY ADDRESS TO THE
GRADUATES IN MEDICINE AND
SURGERY, MCGILL UNIVERSITY,
DELIVERED AT THE ANNUAL CON-
VOCATION, HELD ON THE THIRTY-
FIRST DAY OF MARCH, EIGHTEEN
HUNDRED AND EIGHTY-TWO.

GENTLEMEN, GRADUATES IN MEDICINE: There occur periods in the lives of most men, when, having reached a certain point in their career, having accomplished a definite purpose, it is wise and salutary to take a retrospective glance over the work done and the causes which have led to ultimate success; and further, to consider seriously the impending future with all its urgent demands, its grave responsibilities, and its varied possibilities. To each one of you this day is such a period. When you look back to the commencement of the four years or more which you have devoted to the study of Medicine, you will readily recall the feeling almost of dismay with which you regarded the extensive curriculum of study presented to you. For Medicine, in common with

other sciences, has made wonderful progress in late years, and the difficulties of acquiring a thorough knowledge of it are rapidly increasing. Indeed it has become a serious question with thoughtful and observant members of the profession, more particularly with those engaged in teaching, whether the demands made on the student are not too onerous for the limited time allotted to him to fulfil them. It would really appear either that there should be a more restricted curriculum than the present one, or a longer time insisted on to master the subjects included in it. That you should in the short space of four years, have fulfilled the demands made on you, and have acquired such an amount of professional knowledge as to have enabled you to pass successfully the rigid examinations to which you have been subjected, is in the highest degree creditable to you, and is an earnest that you are not wanting in those qualities which go far to ensure success in life. Your experience during these years will have impressed upon you the important truth that success is not due to a happy combination of fortuitous circumstances, but that it is

the result of determined persevering effort. Genius not infrequently attains its ends with apparently slight effort, but, as a general rule, that inborn aptitude to master certain departments of knowledge which is called *genius*, if not associated with a willingness to work, rarely accomplishes much. A man of average brain power, who pursues his object with singleness of purpose and with unflagging industry, will do more in the way of acquiring knowledge and of adding to the sum of that already existing, than one more highly gifted by nature, but who is lacking in energy and perseverance. It is not the mere possession of talent that enables a man to secure a prominent position among his fellows. If he attain a front rank, it will be due mainly to his capacity for work. And the work, too, must be regulated, continuous, and directed towards a definite end. For labour is too often wasted when it is expended on a diversity of objects having no relation to each other, and not one of which is made the great aim of the worker's life. Another truth which you will have learned is, that mental labour is not altogether a task, but

that in the pursuit of knowledge there is a pleasure which amply repays all the labour bestowed upon it. Although at times irksome, and attended by frequent discouragements, it affords the highest gratification to the noblest part of man's nature. In the cultivation of his intellect, in the storing of his mind with important truths, and in the effort to perfect himself in some honourable calling in life, man finds some of his highest and purest enjoyments. Apart from any consideration of the material advantages which may attach to a thorough professional education, or the fame and honour which may be the outcome of the successful scientific investigation, there is in the acquirement of the one, or in the prosecution of the other, that which eminently satisfies the thirst for knowledge which is a leading characteristic of the mind of man. But with the satisfaction derived from present success, there is always associated a feeling that comparatively little has been accomplished, and this becomes a powerful incentive to further effort. And yet, as the eve approaches of a life honestly and devotedly spent in the cultivation of science, the

most enthusiastic votary feels like Sir Isaac Newton, as if he had gathered a few of the pebbles only from the shores of the knowable, while the vast ocean itself stretches out before him unexplored.

That knowledge sometimes “puffeth up” its possessor is as true now as in the days of Saul of Tarsus, and probably more generally true now than at that time. If the *dictum* of that great and gifted mind were more generally known and received at the present day, and the conduct of men influenced by it, there would be fewer exhibitions of those pretentious and obtrusive claims of individuals to be regarded as burning and shining lights of science, —the ranks of scientists, as they call themselves, would be greatly thinned, and, I fear, that a goodly sized volume containing sketches, more or less brief, of the learned and distinguished men of this Dominion, would shrink to one of very brief proportions. The *dictum* of St. Paul is:—“If any man thinketh he knoweth anything, he knoweth nothing yet as he ought to know it.” Lay this, then, to heart; and whilst it need not prevent you from indulging a feeling of proper pride

in accomplished work and its favourable reception by your fellows, it will save you from overweening vanity and a constant and restless craving for notoriety.

Your success in obtaining the degree of Doctor in Medicine and Master of Surgery of this University we may consider as being due mainly to three causes :—*Capacity for work*—*Love of work*, and *Will to work*, the last being by far the most important. The professors in this Faculty, while rejoicing sincerely in your well-merited success, take no other credit in the result than simply that of having endeavoured, as far as in them lay, to give proper direction to your studies, and to strengthen and develop in you those all potent powers. And you have, therefore, the proud satisfaction of knowing that the honourable position in which you stand before your friends to day, is one which, in an important sense, you may be said to have attained *for yourselves*—*by yourselves*. Provided with the diploma which has just been placed in your hands, and with the power to claim all the privileges which it confers, you have now, especially, to enter into the struggles and contentions

of life, and prove what there is of mettle in you. We would not that any one of you should prove a failure, and were it in our power to make you able and respected practitioners of medicine, good and upright men, loyal and patriotic citizens, willingly would we exert that power in your favour. But in this, also, we can only advise; we can only erect for your guidance a few finger-posts pointing the way of duty and responsibility. The power of making or of marring your own fortunes lies entirely with yourselves.

The great object of your life henceforth must be the prevention, alleviation and cure of disease, and when you reflect that this involves the comfort and happiness of your fellowmen, and the saving of human life,—preserving the bread-winner to those dependent upon him, the mother to the love and devotion of husband and children, the children to the yearning affection of parents,—you cannot but be strongly, even painfully, impressed with the magnitude of the responsibilities which will devolve upon you. Seek not in any way to weaken this impression, but let it have its full influence as an in-

centive to unremitting attention to duty. The way of duty in the profession of Medicine is not always smooth and pleasant, but frequently rugged and wearisome. It can only be successfully followed by the exercise of patience, self-denial, energy and perseverance:—qualities which you should carefully cultivate, for he only who possesses them is fitted to surmount difficulties or to shape events so as to favour the end he may have in view. At one time, cheered by success and the heartfelt gratitude of those whom you may have been the means of raising from a bed of suffering and disease, you will experience that sense of satisfaction, often amounting to exultation, which is felt by those who have accomplished a great and beneficent work, and you will rightly conclude that the ways of Medicine are *sometimes* the ways of pleasantness. At another time, depressed and dispirited by failure in your efforts to save life, or by unmerited slight and the withdrawal of confidence by those who ought to consider themselves under obligations to you,—you will again rightly conclude that the ways of Medicine are *not* always the ways of pleasantness. But

whatever your triumphs or your reverses, you must be equal to the former, and rise superior to the latter. Undue elation and undue depression are equally proofs of weakness. The strong, self-reliant man, conscious of the integrity of his motives and his actions, courageously accepts whatever verdict may be passed upon them, and finds in the approval of his own conscience that which will sustain him under the most trying circumstances. So long as he feels confident that the end he has in view is laudable and good, he steadily pursues his course, feeling certain that the right thought and the right deed must ultimately prevail. The weak, shrinking man, on the other hand, has too often scant faith in his own judgment and convictions. Haunted by a constant dread of the adverse opinions of his fellows, he pursues a vacillating, hesitating course, and as the world smiles or frowns, so is he supremely happy or miserably wretched. But while *self-reliance* is always to be commended, as much cannot be said of *self-confidence*. The most disastrous events occurring in daily life are commonly the result of some serious blunder committed

by a capable but too confident man. A serious blunder in the practice of Medicine would be something akin to a crime. No matter, then, how thorough you may consider your knowledge, always act with an ever present conviction that it is quite possible to make a mistake. A certain amount of skepticism as to your own infallibility will prove one of the best safeguards against careless or precipitate action.

Although you are fully fitted by the course of studies which you have just completed to enter upon your life-work and assume its responsibilities, if you desire to excel, you must exhibit the same capacity for, the same love of, and the same will to work, that have so far crowned your efforts with success. The marked impetus which has of late years been given to experimental enquiry in all departments of medicine still continues. The restless questioning spirit of the age has seized the master-minds of the profession, and, as a consequence, great and important additions are constantly being made to our knowledge of the pathology, symptoms and treatment of disease. So numerous and active are the workers, and

so wide-spread their investigations, you will find it no easy matter, even while using due diligence, to keep yourselves abreast with the results of their labours. This will be especially the case when your practice has become so extensive as to demand most of your time and attention. It is, therefore, of the highest importance, while you have the leisure, that you should lay broader and deeper the foundations of your knowledge by a careful study of the works of the classical authors in medicine, and build up and complete the superstructure as much as possible by additions from the works of the men of to-day. It is not to be expected, however, that professional studies should occupy your time to the exclusion of all efforts to increase and advance your culture in other ways. Medicine must certainly have the first place, and dominate over all other aims and objects but at least a certain portion of your time must be employed in improving your mind in other directions. What you have to guard against is, that no other pursuit shall engage your attention to the neglect of professional studies.

In all the relations of life be upright, honest and true. To your patients be ever the earnest, attentive physician, willing to submit to any inconvenience, and to sacrifice time and leisure, if the necessities of their case demand it. Patients will not be slow in recognizing this, and they will give you credit for earnestness of purpose and feel grateful to you for your attentions. Their confidence in you will be strengthened, and when death invades and snatches away some loved member from their family, they will feel satisfied that all that devotion and skill could possibly do has been done to save the precious life.

To fellow-members of the profession be always considerate and generous—prompt to defend their professional reputation when thoughtlessly or maliciously assailed. Any attempt to improve your own position by detraction of a *confrère*, would not only be unmanly and unprofessional, but would probably, and justly, fail. Always take a deep interest in the welfare of your country. Cultivate in yourselves, and take every favourable opportunity to kindle in others, a spirit of

patriotism. Canada is a country of which her sons may well be proud. A not unimportant part of the greatest and most liberal empire of the world, with self-government secured to her, and with no old world class distinctions among her people, she is at present, the happiest and the most secure place on the surface of the globe, in which to dwell. Grateful, indeed, ought every Canadian to be for all that Britain, the grand old mother country has done for this Dominion, and steadfastly should they resist any attempt to weaken the bonds which unite the two. In no part of the empire does there exist a deeper feeling of loyalty and devotion to our Empress Queen, than in the Dominion of Canada. When the tidings reached us of the late attempt upon her life, we, her loyal subjects in Canada, could scarcely realize its possibility. That there could exist a brain to conceive and a hand to carry out a murderous design against one whom the civilized world acknowledges to be peerless as a sovereign, peerless as a mother, and peerless as a woman was beyond our comprehension, and it was with a feeling of relief

that we learned that the brain and hand were those of one who cannot be held accountable for his actions. Thankful, fervently and profoundly thankful, are we for her Majesty's providential escape, and that a national calamity has been thus averted. We hold her in reverence as the supreme head of the state, we honour her as the wise and constitutional ruler, but we love her for those qualities of heart which have made her the idol of her people.

GOD SAVE THE QUEEN.

In conclusion, gentlemen, with a full and abiding sense of the responsibilities which now devolve upon you—with a firm determination to do your duty faithfully and honourably, and to merit the affection and esteem of your fellowmen—with a high resolve to conquer a prominent position, or at least not to prove laggard in your profession—with feelings of charity and kind commisseration for the lowly and distressed, and with hearts overflowing with tender sympathy for all who suffer sorrow, pain or disease—go forth

from this hall, and enter hopefully and cheerfully upon the work of your life, and may the blessing of Heaven rest upon your labours. Fare-ye-well.

INTRODUCTORY LECTURE DELIVERED AT THE OPENING OF THE SESSION OF THE MEDICAL FACULTY OF MCGILL UNIVERSITY, SEPTEMBER, EIGHTEEN HUNDRED AND SEVENTY-FOUR.

GENTLEMEN:—In extending a sincere and cordial welcome to those of you with whom they have already been associated as teacher and pupil, as well to those who now, for the first time, enter the classes of this Faculty, the Professors would express their confidence that the gentlemanly conduct and devotion to study which have been the characteristics of the medical student of McGill, will be fully maintained by the members of the Medical Class of this Session; and, that the mutual respect and good-will which have heretofore existed between the professors and the students will continue to exist, giving rise, as usual, to kindly feelings towards and a warm interest in each other.

There is no other science which includes within its range so many and such varied departments of knowledge, as the

science of Medicine. Its great aims being the preservation of health and the cure of disease, to further these important objects it has placed under contribution almost all the other sciences, and gathered within itself the most diversified information.

Whatever of truthful observation and discovery has been brought to light by earnest investigators, bearing upon the difficult problems involved in the successful working out of these objects, has been immediately appropriated and utilized no matter from what source it may have been derived. Coeval with the creation of man, and originating in the dire necessities of his mortality and in his relations to the forces of the universe, medicine was practised, albeit in a simple and primitive manner, ages before the words and deeds of active struggling humanity were recorded by the historian. Pain, disease and death, we are authoritatively told, became the heritage of man, and to these malign influences his living material being was constantly exposed—not helplessly, however, for in the intellect with which his Maker had endowed him, he possessed the power of investigating phenomena,

reasoning upon them and forming conclusions. Thus, by observation and experience, he soon learned what to avoid in order to preserve his health, and more gradually what to apply when his system was invaded by disease. The knowledge at first limited and scattered amongst individuals and handed down from one to another, was in course of time increased, systematized and made the special study of a certain class of men. For many centuries Medicine remained simply a science of observation. Therapeutics or the knowledge of the treatment of disease during this period was consequently of the most elementary kind. Experimental investigation to determine the laws of life, their operations in maintaining the normal healthful state of the human economy, and the influences which, by disturbing the harmony of their actions, produced disease, was, from the difficulties which attended its prosecution, altogether neglected. The religious element in man, which in his unenlightened state led him to attribute disordered conditions of the system to the malignancy of evil spirits whom he deified and endeavoured to pro-

pitiate by rendering them homage; in later years and in the light of Revelation led him to consider that disease was caused by the direct and immediate action of the Divine Being. This theological view of disease coupled with and mainly the result of profound ignorance of physiology, long retarded the advance of the healing art.

The introduction of experimental investigation into the study of the sciences which form the ground work of Medicine, has thrown a flood of light on the true nature of disease, and dispersed forever the superstitious view which had previously obtained, replacing it by the higher and nobler view, that every disordered state is the consequence of definite antecedent conditions, which, under the same circumstances, invariably produce the same results." And it has been by long continued and carefully repeated experiment, that all the brilliant discoveries which have made Medicine the noble and elaborate science which it is to-day, have been accomplished. And still the work goes bravely forward. Earnest enquirers are ever questioning the secrets of nature, and striving to penetrate the mysteries of

life. So numerous of late years have been the workers in the fields of Physiology, Pathology and Therapeutics, and so extensive and important have been their successes, that the science of Medicine has been in great part revolutionized.

No amount of labour and time has been spared in studying the minute structure and functions of the various organs and parts of the human body—their condition in health—the influence of various external agents in producing such changes as result in disease—the nature of the changes produced, and the effects of agents in restoring the altered structure and disordered function to their normal and healthy state. The result of all this active and well directed enquiry is seen in the extensive curriculum of study which is submitted to the student of Medicine of the present day, a knowledge of all the subjects contained in which being considered necessary to enable him to practice his profession usefully and successfully. Notwithstanding, however, the great advance which Medicine has made and the more perfected condition of medical knowledge, it is not now, and, from the consti-

tution of things, probably never will be an exact science. In those sciences which deal with lifeless matter, we can generally trace effects to their causes, and given certain conditions, we can predicate with absolute certainty, certain results. It is not so in Medicine. As a rule we have no absolute and unchangeable data on which to base our calculations. The subject we have to deal with is man—a living organized being—a wonderful and mysterious union of matter, life and spirit. In endeavouring to form an opinion as to the causes of the phenomena of disease we labour under the difficulty that we cannot by experiment accurately determine all the conditions necessary to produce the results which we observe. Numerous disturbing elements, also, are frequently in operation, which must be known and eliminated in order to arrive at correct conclusions. These are found to exist mainly in the differences which obtain amongst individuals as regards physical organization, functional activity, vital energy, nerve force and mental activity. The more thoroughly these differences are studied and known, the

better will their value be estimated as disturbing causes, and the less danger will there be, in their interfering with correct inferences. That physician, therefore, is the most accomplished and best fitted for the practice of his profession, who, to an extended knowledge of nature and the forces which operate through and in matter, adds a familiar acquaintance with life processes and the influence of mind upon them.

This I assert notwithstanding the tendency of modern thought to ignore the idea of life and spirit, and to refer all vital and mental phenomena to the operation of physical forces. The philosophic mind at all times has been earnestly directed towards the elucidation of the mystery which involves the subject of the material and the spiritual. The greatest intellectual efforts have been put forth in the attempts made to solve the problem as to what is Mind, Life and Matter ; and, as a result we have had numerous well-reasoned and plausible theories, many wild hypotheses, but nothing as yet which has conclusively overturned the teachings of inspiration. The so-called advanced school of

philosophy of the present day, whose belief recently formulated by Prof. Tyndall "that matter contains in itself the presence and potency of every form and quality of life," is simply striving to invest matter with all the properties of life and spirit. It is passing strange, however, that while they maintain that the deepest mysteries of life are quite explicable by their theories, they cannot give any positive and satisfactory information as to what is the ultimate condition of matter, nor as to how it originated. Matter, say they, when reduced to its elementary state consists of atoms, which, according to some authorities are round, according to others are angular. Those holding the latter view must have perceived that if they admitted the globular form of atoms they would be placed in a difficulty. For as rounded bodies when placed in apposition do not touch at every point, interstices are left between them. If then there be nothing in the Universe but matter, what occupies the interstices? Many physiologists of this school while striving to prove that physical forces are sufficient for the production of all the vital processes,

evidently cannot divest their minds of the idea that there is a force operating on the human organism which differs in its manifestations from any known physical force. For instance, Prof. Lehmann says, "the correctness of the view which ascribes vital phenomena to mechanical conditions cannot be purely tested till the existence of this new force has been proved; but how can such proof be adduced in reference to a force the simplest effects of which are unknown to us, and which differs from other forces merely by its disregard to all restrictions, and of the limits prescribed by physicists to laws? It may be briefly asserted that the exclusion of physical agency affords no proof of a purely vital force, and yet there is no other means by which its existence can be established. The physicist who rigidly follows the leading maxims of his own science, must admit the possibility of a vital force, although he may regard any proof of its existence as at present impossible." Now this is virtually conceding the difficulty of investigating and explaining the connection of life with and its influence over matter, and also, that the physical forces so far as

they are known do not suffice to explain life processes—that although they enter largely into their production, there is beyond them and distinct from them another dynamical agency which is essential to the manifestation of vital phenomena.

Let us not, gentlemen, be unduly influenced by the specious theories of eminent men. The great object of the studies which will engage your attention is to conserve Life. The term *life* conveys to the mind of the physician the idea of a condition distinct from that of any physical force, or of any combination of physical forces. It is in his estimation that *something* to which other forces are subordinated and which makes the difference between the animated body that moves, breathes, thinks and speaks, and the dead inanimate form in which physical agencies have unrestrained operation.

As regards the existence of a spirit in man allow me to quote what I have already said on another occasion. That there is within us something which *thinks* and *wills*, and that it can exercise these faculties independently of influences *ab extra*, will, I think, be conceded by all

who have bestowed any, even the slightest, attention to the operation of their own mind. It is no less certain, I conceive, that in the present state of existence, relations of the most intimate nature exist between this thinking immaterial spirit and organized matter. Indeed, so necessary to memory and a conscious existence does this connection appear, many distinguished immaterialists have supposed that at death the soul takes its departure from the body in a subtle material vehicle; this vehicle having been its seat while it remained in association with the body of the man. The most noted modern philosophers who have held this opinion were Wollasten, Hartley, Cudworth and Clarke. The pythagoreans and Platonists taught it among the ancients. The mind, from the nature of its relations with nerve force may be looked upon as one of the dynamical agencies which are capable of acting on matter. This view is not inconsistent with the idea of its being an entity essentially distinct from the material substratum through which it manifests itself. Nor does it suppose an identity between it and any of the other forces. It merely

expresses that mental power is one link in that chain of forces which operate throughout the material part of the Universe. For this force does not act blindly, as the other forces, which produce the same effects, all other things being equal, when called into action. There is associated with it a *self-determining power* or *will*, which may indeed be suspended, but which acts independently of and frequently in direct opposition to all promptings from without. The suspension of this *volitional power*, which is one of the strongest proofs of its existence, is seen in cases of somnambulism, and that peculiar state into which a person is thrown when he is said to be "biologized" or "mesmerized." In these conditions the mind acts automatically, following out those trains of thought, and those only, which are suggested to it from without. Nervous energy is the intermediate force between the various physical and vital forces on the one hand, and the psychical force on the other. It has been arranged by the All-wise Creator that the energy of the nerves of special sense shall be excited by certain modes of force, and that the changes which the im-

pressions make on the vesicular matter, when transmitted to the cerebrum, shall excite psychical action, and perceptions differing in kind result. Thus light, so long as it is present, excites the energy of the optic nerve—sound or motion, that of the auditory nerve—taste or motion, that of the gustatory nerve, and so on. And we know that it is through these channels, as well as through the nerves of common sensation, the mind originally acquires one class of perceptions; the perceiving power being a manifestation of psychical force. From what is observed in cases where one or more of the senses are wanting, as in the congenitally blind or deaf, we have evidence of the importance of innervation to the development of psychical power. It is quite conceivable that if the function of the nerves could not be called into operation in a human being born into the world with a nervous system complete, there would be no manifestation of mind, not on account of the absence of the *divinæ particula auræ*, but from the want of that force by which it maintains its relations with the external world.

The question might properly be asked :—If mind be one of the dynamical agencies which operate through matter what becomes of it when the material substratum through which it acts is so altered as to prevent its manifestations—in other words, when death ensues ?

There is a point in all enquiries relating to mind, beyond which man's unaided reason cannot penetrate. "Hitherto shalt thou go and no further" is the inexorable decree. I would answer the question thus:—Mind in its present association with matter, may be studied in its relation with nerve force, and through it with various other forces which operate throughout the material part of the universe ; but the determination of its *nature* and *destinies* can not be arrived at by mere scientific investigation. The Creator of mind as well as matter, has said, however,—"Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it."

Whence are these forces and what are they ? By the pantheist they were said to be the rhythmic development of the soul of the universe ; by the more modern

materialist they are considered to be the powers and potentialities which inhere in matter. Inasmuch as these views ignore the existence of a *personal ever-governing intelligence* in the universe, they are opposed to the sublime dogma of a revealed and Eternal Deity. Force is doubtless an emanation from the Divine Will, which operating through various forms of matter, manifests itself in heat, light, electricity, gravitation, growth, nervous force, etc., as the case may be. Here we recognize the omnipresence of the Deity—that all-pervading Divine Agency which sustains the life of the minutest microscopic animalcule, as well as the highest and most complex animal, which causes the sun to shine, the rain to descend and vegetation to spring forth; which clothes the trees with luxuriant foliage, and tints the flowers with beautiful hues; which marks out the path of the planets and regulates the succession of the seasons. In the wonderful adaptation of means to ends observable on every hand the universe proclaims the existence of a *governing intelligence* which has arranged all and which supports all, and thus furnishes

important proof of the personality of the Supreme Being.

“My belief is,” says the Rev. Prof. Haughton, “that there is but one kind of force in existence, and that is the Volition of God, acting according to fixed laws and once for all set in motion at the creation of the world.”

These momentous questions are being keenly discussed and are agitating the minds of scientific men at the present day; and as they are intimately connected with the sciences which form the foundations of Medicine, I have thought it advisable to give them this brief notice.

The science of Medicine, gentlemen, in its present advanced condition, with all the additions that have been made to it in recent years, is certainly one of the most difficult studies that can engage the attention of man. But with all its difficulties, it is a deeply interesting and an attractive study, one which is eminently fitted to expand the intellect and strengthen the mental powers. At first, doubtless, the dry details of the elementary parts are apt to prove tedious and irksome, and may even damp the ardour of the most enthusiastic

student. But when these are thoroughly mastered and an advance made to wider and more comprehensive subjects—when the interdependence of the different parts and their relations to each other are perceived—when the knowledge acquired is submitted to practical application, and its value in the investigation and treatment of disease begins to be appreciated, the study becomes invested with the greatest interest and its pursuit affords the highest gratification and pleasure to the student. His first collegiate session then is a critical one to the student of Medicine. By the way in which he applies himself and by the work which he accomplishes, it can be readily determined whether he will prove a success or a failure. It is generally admitted that success in any great aim or object in life is seldom the result of fortuitous circumstances. It is true that we hear a good deal said about lucky or fortunate persons, by which is often implied that whatever desirable position an individual may occupy amongst his fellows has not been acquired by his own abilities and his own steady and persistent labour, but has been the result of chance

events, over which he has had no direct guidance nor control. The truly successful men, however—the men who really do the work of the world are those who know what they have to do, and do it. The procrastinating, hesitating waiter on something to turn up—the fickle restless seeker of brilliant and promising chances never accomplish anything worthy of note. After years of vain and fruitless anticipation, or spasmodic and misdirected effort they lapse into disappointed men who rail at the world and all it contains because of their want of success, not seeing that the want was altogether in themselves. Failure, on the other hand is not always the result of deficient mental capacity. It is not uncommon to meet with men possessing more than average brain power, who have never succeeded in doing anything for themselves nor for others. They may have that great pre-requisite of success, a powerful or even brilliant intellect, nevertheless they become utter and hopeless failures. Truly, “the race is not always to the swift, nor the battle to the strong.”

To succeed in your studies you should

enter on them with courage and with a firm determination to overcome every difficulty; and if this determination be supplemented by continuous and methodical work, there can be no question of failure. There will be times when wearied and fatigued you may give way to despondent feelings, and if you be not strictly on your guard there exists a danger that you may either become careless and indifferent or give up study altogether.

Rather than this it would have been better had you never commenced the study; for, as Lord Bacon observes, "a man is an ill husband of his honour that entereth into any action the failing wherein may disgrace him more than the carrying of it through can honour him."

The great essential for success, in this as in any other study, is *work*—steady, well arranged, persistent work. A knowledge of medicine does not come to any man intuitively. There are no heaven-born physicians. Be constant in your attendance on the different lectures and weekly examinations, and while in the class-room let your whole time be devoted to listening to and taking notes of the

lectures. You can certainly make your mark in a far more honourable way than with a penknife on a wooden book rest.

“Reading,” says Bacon, “maketh a full man,” and superficial indeed would be your knowledge of your profession did you not read carefully and thoughtfully standard books on the different subjects taught in the lecture room. But above all, do not neglect hospital attendance. Clinical study is peculiarly adapted to give you just ideas of the physiognomy, nature and treatment of disease. It will induct you into habits of rigid observation and familiarize you with investigations into diseased conditions. You will thus be prepared to enter on active practice with a confidence which will be exactly proportioned to the attention you may have bestowed on clinical investigations and bed-side studies.

By reading and by attendance on lectures you may certainly acquire a very fair knowledge of what has been written on the pathology, causes, symptoms and treatment of disease; but if you neglect the opportunity which a hospital affords of practically applying and testing that

knowledge at the bed-side, you will seriously compromise your chances of ever becoming accomplished and safe practitioners of the art of Medicine. For in the wards of a hospital you meet with disease as it really manifests itself not usually exhibiting those clearly defined characters which are laid down in books as distinguishing individual diseases, but so modified by various circumstances and complicated by the presence of other diseases that long and patient application can alone give a facility in forming correct diagnoses.

In conclusion, gentlemen, consider seriously the great responsibility which attaches to the practice of Medicine. To your knowledge and skill will be entrusted dear and valuable lives. If you be ignorant and incompetent your patient may succumb to an attack not necessarily fatal, while, on the other hand, if you be competent and possessed of the proper knowledge you may by your treatment "turn the vacillating beam of life in his favour and snatch him from impending death,"

In view of this responsibility, then, and while the opportunity presents, strive

earnestly to obtain a thorough knowledge of your profession ; and rest assured that your efforts will receive the active sympathy and assistance of your professors, who, in all truth and honesty, sincerely wish you God-speed.

ADDRESS DELIVERED TO THE
STUDENTS OF THE CLASS OF
CLINICAL MEDICINE OF MCGILL
UNIVERSITY, SESSION EIGHTEEN
HUNDRED AND SIXTY-FOUR AND
SIXTY-FIVE.

GENTLEMEN:—Once more, after six months of rest and recruited energies, we meet to pursue together in the wards of this Hospital the practical study of disease. Looking back to the period of my own student life I can fully appreciate your feelings during this opening week of the session. With what good resolves have you returned to resume the study of the profession of your choice! How deeply have you vowed that the thousand and one temptations which usually beset the student to distract his attention, and lead him away from the solitude of his room and from close communion with his books, will fail to allure you from the path which you intend rigidly to pursue! How buoyant are your hopes! How eager is each mind to grapple with difficulties no matter how great! And, as you look

forward, a six month's session appears all too short a period to enable you fully to slacke your intense thirst for medical knowledge. But how will it be with you some three months hence? Will the good resolutions be still maintained in their integrity? Will the vows be still unbroken? Will the steady, quiet light of the midnight lamp regularly shine on the bent form of the student as he pores o'er the pages of unfolded volumes? Will not the thirst be assuaged? Will there not be a lurking desire that winter with its lectures and study and hospital attendance were past, and that springtime with its leisure hours and freedom from restraint were present? Think not for a moment, gentlemen, that I would visit you with a sweeping condemnation for indulging slightly in what I cannot help regarding as a very pardonable desire to obtain a short respite from the arduous labours which the study of medicine demands. It is so natural to youth, moreover, to clothe the future with the brightest imaginings and tint it deeply with the most roseate hues; and, proudly confident in its untried powers of endurance, to estimate lightly, pursuits, which,

in being successfully followed, have not failed at all times to call forth the best energies of their votaries—that we cannot be surprised at the manifestation of a little fretful impatience and disappointment, when, stripped of the glowing colours with which they were invested and devoid of that enchantment which distance gave the view, the naked facts are brought in contact with and submitted to the close gaze of the eager student.

Lectures, dissections and clinical studies, before a practical acquaintance is formed with them, appear calculated only to afford delight and instruction to those who follow them. And this impression remains on the mind of the student for some time after the commencement of the session. Sooner or later, however, his courage begins to fail, and his ideas as to the pleasures of study, to undergo a material change. I know full well the sense of utter weariness often experienced by the student when, after sitting for six or eight hours listening to as many different lectures he returns to his room and endeavors to revise his notes, and “read up” in his books the subjects which

have been lectured on during the day. But because you may feel very weary and dispirited are you to fold your arms and give up in despair? Are you to throw your books aside, neglect your lectures and desert the hospital wards? No! a thousand times no! If you desire to gain the esteem of your teachers and the respect of your fellow-students—if it be your wish to become useful and honourable physicians, never waver in your career. Hesitate not for a moment in your course. *Forward*, for there lies honour and success. *Retreat*, if you dare, for in that direction, dishonour or failure is certain. “A man,” says Lord Bacon, “is an ill-husband of his honour that entereth into any action the failing wherein may disgrace him more than the carrying of it through can honour him.” This is peculiarly applicable to the study of Medicine. For, certainly that young man is a poor economist of his honour who enters on this action, and then allows pleasure to draw, or weariness or disgust to drive him from following the only course by which he can avoid miserable failure, viz.: a strict and unswerving attention to

the class-room, his books, and the bed-side of the patient. I do not altogether approve of a student applying himself to his studies so intently as to induce disordered states of the system, for there is not the slightest doubt but that diseased conditions of the body react with varying degrees of intensity on the mental processes, and he is thus rendered incapable of accomplishing as much work as if he were in perfect health. In the language of Shakespeare: "The body and the mind are like a jerkin and a jerkin's lining—rumple the one and you rumple the other." We need only reflect on the extensive ramifications of the nervous system, and the important part which it takes in all the vital actions—its subservience at once to the higher mental operations, and to what we regard as the simplest and least important of the functions performed by the economy, to understand the workings of the laws of sympathy, and why man's nobler part should be so much influenced and directed by deviations from the physiological condition of the meaner organs—those which are employed in the building up and sustenta-

tion of his physique. The most distant part of the periphery is united by nervous mediation with the cerebrum, the admitted organ of the mind and seat of reason. Strange as it may appear, nevertheless, daily experience proves its truth, our feelings of pleasure or pain, happiness or misery, contentment or dissatisfaction, affection or hatred, etc., depend, in a measure, upon the healthy performance of the functions of the digestive organs. It was a remark of the great English Lexicographer, Dr. Samuel Johnston, and few that have felt the pain he refers to will be inclined to disagree with him—“that a sudden pang of the toothache would render a man utterly indifferent to the most sublime strains of poetry, put to flight the most subtle train of metaphysical reasoning, and cause him to run away from the most beautiful spectacle.” You must not infer, however, that because I am averse, for the reasons given, to your studying so closely as to injure your health, I am disposed to look with leniency on indolence, or excuse a coquetting with duties. Above all things I cannot tolerate neglect of hospital at-

tendance ; for, in my estimation, clinical teaching is, of all others and above all others the kind of teaching to give a student just ideas of the physiognomy, nature and treatment of disease. It inducts him into habits of rigid observation and familiarizes him with investigations into diseased conditions. He thus becomes prepared to enter on active practice with a confidence which will be exactly proportioned to the attention he may have bestowed on clinical investigations and bed-side studies. The theory of medicine and surgery may certainly be taught in a lecture room, and it is of the greatest moment that a student should be thoroughly conversant with what is termed the theoretical in his profession ; but the practice can only be taught and learned in the wards of a hospital. It is here that disease may be met with as it exists not usually exhibiting those clearly defined characters which are laid down in books as distinguishing individual diseases, but so modified by various circumstances and complicated by the presence of other diseases, that long and patient application can alone give a facility in unravelling

what at first appears a tangled web of contradictory symptoms, and out of the chaotic mass, enable the investigator to educe certain of the phenomena, group them together, and form a correct diagnosis. Far be it from me to deprecate the information to be obtained from books, I would rather say—read carefully and diligently—neglect not to make yourselves thoroughly acquainted with all the knowledge to be derived from your text books, but remember this—the perusal of all the works of Medicine that have ever been written, can neither now nor hereafter make up the loss you sustain by a neglect of hospital attendance. It has often been an *enigma* to me *why* students should desert the hospital wards so frequently as they do. Were I not deeply impressed with the conviction of the moral courage of those who are destined to fill the ranks of a profession eminently distinguished for the heroism of its members I might possibly conceive that dread of coming into close contact with disease was an operating cause. Yes, gentlemen, although too often unnoticed and yet oftener unrequited, there is a noble and

self-denying heroism frequently exhibited in the practice of medicine ; and the members of the medical profession have been always found willing, aye cheerfully willing, to face death in its most revolting forms. I cannot, therefore, for an instant suppose that you would desert the wards in consequence of any dread to face the enemy, against whom you have voluntarily taken up arms ; and whom you will be solemnly bound to combat from hour to hour—from day to day—and from year to year, until attacking you personally and overcoming you at last, death leaves you with “your back to the field and your feet to the foe.” Why then *are* students so irregular in their hospital attendance? I confess the fault appears to me to lie altogether on the side of the student. What the causes may be that induce him to absent himself are best known to his own mind, and doubtless they are as various as the individual. Any loss to be sustained by such a course, moreover, is altogether on his side. The teacher must and does feel pained to see those who have his entire sympathies—those whom he is willing to aid to the

extent of his power in the prosecution of their studies—those whom, above all things, he desires to see successful in life and ornaments to their profession, neglect to avail themselves of those very advantages which are necessary to their success.

Let me now say a few words on Clinical Medicine. Clinical Medicine, which comprehends not only teaching by lectures delivered in the lecture room on cases under treatment in the wards of the Hospital ; but also oral instruction at the bed-side of the patient, is of comparatively recent origin. It is only of late years that the great field for practical instruction which is afforded by the extensive public hospitals now to be found in every civilized country in the world, has been sedulously cultivated. These institutions, wherever they exist, evidence the humanizing influences of Christianity ; for no heathen community, ancient or modern, ever raised a building to which the poor lone outcast could direct his steps for shelter and relief when the hand of sickness lay heavy upon him. Hospitals were unknown to the ancients. Egypt had her

magnificent mausoleums for the reception of the dead, and carried to perfection the art of embalming the bodies of the departed. Greece and Pagan Rome embellished their cities with stately structures dedicated to the worship of their mythological deities and to the gratification of the senses, the architectural beauties of which, even as exhibited by their ruins, have commanded the admiration and astonishment of all succeeding ages. Their sages and philosophers reasoned acutely on the nature and destinies of man, and occasionally inculcated sublime lessons of virtue; but we look in vain in their works for those higher teachings which place man in his proper relations to his fellows; nor do we detect the results of the operation of such teachings on their mind in their public buildings. No edifice, unpretending or otherwise, for the shelter of the helpless victim of disease, can be discerned amidst the profusion of temples and palaces—no asylum for the aged, decrepit or weak. The first hospital, for the benefit of poor and sick persons, was established in Rome in the early part of the fourth century. Fabiola, a pious

Roman lady, was among the first to erect an institution for such a purpose. When Christianity triumphed over paganism in the empire, the emperors at Constantinople built numerous asylums for strangers—helpless infants and orphans—infirm old persons, etc. So numerous were these institutions when Julian assumed the imperial purple, this apostate attributed the rapid spread of Christianity to their influence, and recommended their erection to those who seconded his efforts to re-establish Paganism.

It is not only, however, in affording succor and careful medical attendance to the poverty stricken in the hour of suffering that they have benefitted humanity; for they have been the means by which much of our knowledge regarding disease and its treatment has been acquired—thus benefitting the community generally. In this you see a pleasing example of that which will not fail to attract your attention frequently as you pass through this troublous world, and which you may receive as a general rule of Providence, subject to few exceptions—that every philanthropic act, every pure and noble

deed done by man, either in his individual or collective capacity, is certain, sooner or later, in some way or other, to bring down a blessing on his head. It is like:—

“ The quality of mercy, that is not strained,
But droppeth as the gentle dew from heaven,
Upon the place bencath ; it is twice blessed,
It blesses him who gives, and him who takes.”

Until within a very recent period, physicians and surgeons of the hospital staffs, were the only persons who really learned anything from the cases of disease in the wards. Students literally “walked the hospitals.” They followed at the heels of some celebrated man and heard him prescribe or saw him perform operations and there was an end of the matter. No organization existed by which they could be directed and encouraged in their endeavours to prepare themselves for the practical duties of their profession by personal investigations of disease. All the splendid advantages of hospital practice were in a manner lost to them. This serious defect in a course of medical instruction has now been remedied by the establishment of Clinical Chairs ; and the practice which has now become general

with hospital physicians to make remarks in the various diseases that come before them, show how universally this want has been felt. It is the object and duty, then, of that one who occupies the position of clinical teacher to aid, as far as lies in his power, the efforts of every student to acquire a practical knowledge of his profession. To do this effectually, he has, in the first place, to encourage each student in the practice of taking notes of the different cases. Indeed, *encourage* is not the term, he *ought to insist* on it. I am well aware that the duty is irksome; but he who would shirk a duty merely because it does not afford him pleasure in its performance is not the man to succeed in his undertakings. It is proof of the want of that determination—of that real old English quality called “pluck,” without which success in any walk of life cannot be attained. Trust me, gentlemen, if you once commence the practice, it will shortly become a pleasure; one that you will pursue with ardour, and one, moreover, that will be of incalculable benefit to you in your future professional career. What can give greater satisfaction to the enquir-

ing mind than to follow with close attention the gradual development of phenomena which, in their increment and changes lead it at length to the comprehension of matters that it is eager to know? Is it not a pleasure to single out from the multitudinous array of signs and symptoms presented by a patient, those which are of most import, rejecting the trivial, and by combining and harmonizing the whole, seek to determine the actual morbid condition present? But you ought not to look at it merely from this point of view. The fact that it prepares you to practice your profession in such a manner as will conduce to the best interests of your patients, by enabling you to form correct opinions regarding the diseases under which they labour, should have more weight with you than anything else. A knowledge of what you have to fight against is half the battle. Unless you have definite ideas of the pathological conditions which you are called upon to remedy, your treatment cannot be other than pure empiricism. You will find, moreover, that by serving the interests of your patients in this manner, you are

adopting the very best means to further your own. For that physician who, by the cultivation of habits of observation and reflection, is capable of forming a diagnosis with facility, invariably commands the respect of those he comes in contact with. I do not mean to affirm that a diagnosis is always easily formed, even by those distinguished as diagnosticians, for cases will and do occur, baffling to the most experienced and astute practitioner. It is a false conclusion, however, that because of the uncertainty that frequently attends the formation of a correct opinion regarding the true nature of any diseased condition, it is useless to trouble our minds with attempts to arrive at what is confessedly an impossibility—perfection in diagnosis. On the contrary, the very uncertainty by which, from the nature of things it is surrounded, ought in my opinion, to act as the greatest incentive to your efforts to arrive as near perfection as possible.

Now, what is the best plan to adopt in investigating disease at the bed-side of the patient? *First*—Place your patient in a convenient position, where there is a good light and note well the com-

plexion, or colour of his blood; the form and play of his features; the expression and lustre of his eye; the manner in which he lies; his mode of breathing and his diathesis or cachexia. By the term *diathesis*, I mean, in the words of a recent writer, "such an innate hereditary constitution of the body, that, in the course of the vital actions, there will arise at various periods of life under varying circumstances, local or general diseases having a common resemblance, either as to etiology, symptomatology or pathological anatomy. This may be shewn in disorder of a general process, of which the nutrient derangement characteristic of the strumous and arthritic diatheses is an illustration; or in disease of a special tissue, as in the nervous or the rheumatic diathesis. A *cachexia* is essentially an actually existent morbid state, and not merely a predisposition or tendency to put on a morbid state. A *cachexia* may be a diathesis actually developed into disease (as the strumous *cachexiæ*). The diathesis may arise out of a hereditary transmission from the parent to the child, of the general morbid

state, of which the local forms are but secondary manifestations; on the other hand, the cachexia may be due to circumstances not necessarily derived from the parentage, but often from the etiological condition of the individual. Cachexiæ differ from diatheses, therefore, in this particular, that they may be acquired. Thus, a temperate man need not necessarily have either the arthritic diathesis or cachexia, for a hereditary taint is required for their developement; but intemperance will of itself develope the *arthritic cachexia* even although there be no traceable transmission.

The hereditary strumous diathesis may be transformed into the cachexia by innutritive food, by an impure atmosphere, or by depressing agents; but the strumous cachexia may be developed under the same conditions although there be no taint traceable to the parent. You have, therefore, hereditary diatheses, but both hereditary and induced or acquired cachexiæ." In this inspection of the patient you will have ascertained much that is valuable, indeed it may be sufficient to place you in possession of the end you

have in view, viz.: knowledge of the morbid state; but, in general, you will find it necessary to suspend your judgment until you get additional facts. In the next place, then, you should proceed to obtain a clear and concise history from the patient. This should include information regarding his age; previous habits of life and employment; whether married or single; health of his parents, if they be alive; that of his brothers and sisters, if he has any; if his parents, or brothers and sisters be dead, what disease they have severally died of; how long he has been ill; what were the initiatory symptoms and how the illness has progressed; if an accident, when and how it occurred, etc. In all this you should be careful to obtain correct information. When eliciting the morbid state, let the patient give it in his own words. Do not attempt to propose leading questions, for assuredly you will receive answers to them that will tend to lead you astray. There are few patients, but who, if mentally competent, are extremely anxious to obtain a good listener while they relate the story of their manifold ailments. To such a one they

will unburden themselves freely. Should they be too prolix, however, and overwhelm you with many words, you can easily cut them short in true Abernethian style, by simply requesting them to protrude their tongue. This very effectual mode of arresting a garrulous patient, may be followed by asking him appropriate questions. When you have obtained the history in this manner, you proceed next to institute a more particular examination into the condition of the different organs of the body. As the limits of a lecture, however, would not suffice to include all that might be said on this subject; and as it will be treated of particularly when examining individual diseases I will merely state, in general terms, that it will be necessary to ascertain in many cases, the condition of the organs of respiration and circulation—that of the organs of digestion, locomotion, generation and the urinary organs; as well the state of the brain, spinal cord, skin and its appendages. Passing over this part of my subject, then, without further remark, I shall proceed to consider in few words, what more is incumbent on the clinical

teacher in the fulfilment of his duties towards his class. He must, in the second place, direct their attention to the points of interest presented by each case, and more particularly to their ordinary characteristics.

Having followed many of the leading physicians of Great Britain and Ireland and carefully observed their various systems of clinical instruction in the different hospitals with which they are connected, it early became a settled conviction in my mind that the clinical remarks of several of these truly great and celebrated men, were far too advanced for many of their students.

The teacher of the present day too often loses sight of the fact, that the majority of his hearers are young men just entering on the study of Medicine, to whom everything relating to the practical part of the profession is new and strange ; and to whom the simplest phenomena of disease are matters hard to be understood. He gives a prominence to obscure and disputed points in pathology—seeks out, and follows with close and unremitting attention rare, and so-called interesting

forms of disease; whilst the beds filled with those affected by diseases of common occurrence, and which the young practitioner will be first called upon to treat, are passed by hurriedly, with scarcely a word of explanation or comment. To the foreign visitor who may have obtained his degree, this is doubtless all very agreeable and highly instructive, but to the first or second year's student, eager to acquire knowledge, it must, of necessity, be tedious and disheartening. Eventually, however, the student assimilates in his views to the professor. I have heard time and again, the older students say one to the other as they passed through the wards:—Oh! that is *only* a case of rheumatism—that is *only* a case of ulcer, etc., and they have hurried forward to examine a patient the subject of internal aneurism, incurable heart affection or some form of malignant disease. The consequences of this erroneous estimate of what ought to be paramount in clinical instruction are, that when the young physician enters on practice, he finds himself hampered on every side through his ignorance of some of the more common diseases which affect man-

kind ; and he has to commence, with few facilities, the study of subjects which he was too apt to regard as scarcely worth attention during his novitiate, but an intimate acquaintance with which, he now discovers, is absolutely necessary to his becoming an accomplished and successful practitioner. No efforts on the part of the teacher can possibly be successful unless they be warmly seconded by effort on the part of the student. If I were asked what quality I considered most desirable in a student, I would unhesitatingly answer—*decision of character*. There is no such word as *fail* in the vocabulary of the student who can with simple firmness say *I will*. All difficulties vanish before him, and he is certain to reach the desired goal of his ambition. Whereas the wayward vacillating student who changes his mind as often and with as much facility as he changes a garment, is a pitiable sight ; for, assuredly, he has mistaken his vocation, and would be better employed at something more congenial to his feelings.

If you look abroad into the busy world, and examine with a discriminating eye

the various character of those engaged in its active pursuits, you will not fail to perceive that those who succeed in business —those who attain to eminence in the various professions, and those who gain a name among their fellowmen, are persons of one idea — persons distinguished for singleness of purpose ;—whilst those who are unsuccessful—those who always remained at the lowest step of the ladder of fame, are persons of many aims, who follow one object, with ardour mayhap, for a short period, until attracted by a second, which they pursued with equal ardour only to leave for the fascinations of a third—and so it goes on to the end of the chapter. Truly “the rolling stone gathers no moss.” And yet, these men, broken, exhausted and dispirited, rail at the world and all it contains for their want of success, not seeing that the want lies wholly in themselves. The earnest, one-idea’d man is the man who takes the lead. If you would succeed, then, gentlemen, in the profession of your choice, be determined to excel ; and having now entered on the commencement of your career

Let no vain charms allure you back,
Press forward o'er the rugged track,
And as each scientific height you gain
Let this be ever your refrain

Excelsior !

Should mountain difficulties rise
Whose tops may seem to reach the skies,
Fear not ! for to their bases stirred
They'll fall before that magic word

Excelsior !

FINIS.



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